Prabhupada das

Bona fide Guru

With all humbleness, we are capable of, we offer our obeisance's and this book to the lotus feet of our beloved spiritual master, on the occasion of 110 anniversary of the divine appearance of the acharya-founder: His Divine Grace Shri Shrimad A.C. Bhaktivedanta Swami Prabhupada. It is based on Srila Prabhupada's philosophy and instructions expressed in His books, letters and lectures, on genuine documents, signed by Srila Prabhupada personally.

He lives forever
by his divine instructions
and
the follower lives with him.

CONTENTS

Apostrophe 3
From author 4
Preface 5

Chapter 1

Disciplic succession 7
True devotees of Srila Prabhupada 17
The most urgent question 20
The great luck 22
Highest truth 24
”DIKSHA” diagram 28
Crime of CBC 29

Chapter 2

Appendix 34
The apostates 43
Philosophical “survey” by Niranjana Swami 45
Worldwide ISKCON movement 51
Interview with Sri Bannanje Govindacarya 64
Choice passages from the interview with professor Tatachar 69

Chapter 3

Hidden avatar of the Lord 71
Srila Prabhupada is accused in INATTENTIVENESS 83
Samadhis of sinful souls on the holy land 88
Relevant quotes from Srila Prabhupada’s teachings: 90

- *Does the Guru need to be physically present?*
- *Follow the instruction, not the body*
- *The Books are enough*
- *Srila Prabhupada is our Eternal Guru*

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APOSTROPHE

Dear devotees! Dear readers!

Please accept our most humble obeisances.

All glories to Srila Prabhupada!

We humbly ask all devotees and sincere souls to forgive us if we have caused trouble or offended anyone unconsciously. Please forgive us, the most fallen people with no good qualities, except for intolerable desire to somehow help our spiritual master which burns our heart. It encouraged us to address you with this most relevant topic which is unfold in this book. We do not wish to use any speculative arguments and we wish this book will never become a reason for arguments with those who have different point of view. This book is full of imperfections but we still hope you will treat it with full attention. We pray to Srila Prabhupada to successfully conclude this small work. And if there will be Gods will for that, these thoughts and prays which we have suffered out will find a kind response in your hearts.

Vâñchâ-kalpatarubhyas' ca kripâ-sindhubhya eva ca
patitânâm pâvanebhyo vaishnavebhyo namo namah

Unto the desire trees, the certain oceans of mercy, the purifiers of the fallen souls; unto the Vaishnava's, My respects again and again.

om ajnana timirandhasya jnananjana salakaya
caksur unmilitam yena tasmai sri gurave namah

I was born in the darkest ignorance, and my master opened my eyes with the torch of knowledge. I offer respectful obeisances to him.

nama om vishnu-padaya krishna-preshthaya bhu-tale
srimate bhaktivedanta-svamin iti namine
namas te saraswate deve gaura-vani-pracarine
nirvishesha-shunyavadi-pashchatya-desha-tarine

I offer my respectful obeisances unto His Divine Grace A.C. Bhaktivedanta Swami Prabhupada, who is very dear to Lord Krishna, having taken shelter at His lotus feet. Our respectful obeisances are unto you, O spiritual master, servant of Bhaktisiddhanta Saraswati Goswami. You are kindly preaching the message of Lord Chaitanyadeva and delivering the Western countries, which are filled with impersonalism and voidism.

tapta-kancana-gaurangi radhe vrindavanesvari
vrishabhanu-sute devi pranamami hari-priye

I offer my respects to Radharani, whose bodily complexion is like molten gold and who is the Queen of Vrindavana. You are the daughter of King Vrishabhanu, and You are very dear to Lord Krishna.

sri-krishna-chaitanya prabhu-nityananda
sri-advaita gadadhara srivasadi-gaura-bhakta-vrinda

I offer my obeisances to Sri Krishna Chaitanya, Prabhu Nityananda, Sri Advaita, Gadadhara, Srivasa and all others in the line of devotion.

Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare
Hare Rama, Hare Rama, Rama Rama, Hare Hare

FROM AUTHOR

In this age of *Kali-youga*, age of hostility, falsehood and hypocrisy, demonism is gradually gaining power, desiring to enslave the whole humanity. Demonic entities are penetrating all fields of human activities: starting with government activities, socio-political, economical, mass media and also spiritual fields of different religious confessions. Unfortunately, International Society of Krishna Consciousness (ISKCON) also turned out to be under the influence of the demonic system, which leaders try to retard, freeze and may be stop the development of the Society (ISKCON).

Presently many people are starting to understand that they happened to be under the pressure of demonic system. Finding no way out of this situation, these people turn their mind's eye and thoughts towards God. They go to different religious denominations and pray to God for the salvation. For the lack of spiritual education, residing in illusion they pray to Lord for their material welfare.

Under the guise of religion demons create multiple religious sects, and under the lable of altruism and charity they in all possible ways tempt simple hearted people into these sects. Presenting their invented religions, strained religious dogmas and traditions, they lead people away from the Absolute truth — Supreme Personality of Godhead.

Srila Prabhupada says: "Real religious principles are enacted by the Supreme Personality of Godhead. Although fully situated in the mode of goodness, even the great åñis who occupy the topmost planets cannot ascertain the real religious principles, nor can the demigods or the leaders of Siddhaloka, to say nothing of the asuras, ordinary human beings, Vidyädharas and Cäraëas". (S.B. 6.3.19) Истинная религия, или закон заключается в том, что говорит Сам Бог. Если мы изобретаем свои собственные законы, не сообразуясь с программой Бога, мы в конце концов потерпим неудачу. ("Dialectical Spiritualism")

"The entire world is now full of many asuras in the guise of politicians, **gurus**, **sädhus**, yogīs and incarnations."

(S.B. 10.3.21. commentary)

This book is not meant for the wide readership. But this book is simply necessary for those people who sincerely strive to behold their spiritual nature and God and want to avoid the deceit of different pseudo gods and gurus. It will help us to see the surrounding world in a different way, to learn the things which ISKCON leaders were hiding from us for many years; to see Srila Prabhupada as he really is, His true Greatness; to better and more properly understand the philosophy exposed in his books and truly become spiritually happy people.

In this book we are presenting materials based on the philosophy and authentic documents signed by Srila Prabhupada personally. All this materials are supported by the references from Sastras and many books of A.C. Bhaktivedanta Svami Prabhupada. For your convenience we have quoted from "The final order" book the ISKCON guru's letters, conversations, documents and documents left by Srila Prabhupada, which as a matter of fact define the way of ISKCON development for the whole period of its existence. We also bring documents, fragments from the books, letters, lectures and conversations of His Divine Grace Srila Prabhupada.

We express our gratitude to the devotees who have worked on the creation of "The final order" book.

* * *

PREFACE

Let us start from December 1991 when one devotee (called Bhakta das) joined the Moscow Begovaya temple. After a while the temple authorities proposed that he should choose for himself a spiritual master. It seemed strange to him because he had already accepted Srila Prabhupada as his spiritual master within his heart and believed that it was sufficient. Still he had to obey the rules of the place as he was eager to stay in the society he had learned about from Srila Prabhupada's books.

After a while Bhakta das choused Niranjana Swami, he seemed to him humble and honest devotee at that time. And with the permission of N.S. he was given a *pranama-mantra* (the prayer). He had been told to chant *pranama* to him solely. The time passed and he started noticing that spiritual connection, he used to have to Srila Prabhupada, began to fade away. Despite chanting the *pranama* to this guru Maharaja, the connection to him did not occur, even though Bhakta das put all his efforts.

So he approached senior devotees asking them: "Why my spiritual connection to Niranjana Swami does not occur the way I had it with Srila Prabhupada?" - "That is because you are not initiated by him yet. It shall be restored right after the initiation." they said to him. But this turned out to be an **illusion**. Even after the initiation ritual that he passed through in September 1994 nothing changed. And after Harikesha Swami's fall Bhakta das began to think of his spiritual life very seriously and came to some important conclusions accordingly.

By the grace of the Lord he had a lucky opportunity to reside for a few years in holy dhama Mayapura and to associate with the senior devotees, its residents. That was an impetus for his spiritual progress. Thanks to their association all the doubts dissipated from his head. In 1998, after the GBC meeting, Bhakta das recommenced chanting pranama to Srila Prabhupada, having rejected everything **false**. The relationship with Him recovered very fast and his faith in his *diksha-guru* Srila Prabhupada became intense and steadfast. He again began to experience the joy, the feeling of self-fulfillment, which he used to have before.

Seeing the majority of devotees being deceived and remaining in ignorance of the true position of Srila Prabhupada, he became very eager to tell the whole world about who Srila Prabhupada really is. However that time he had no qualification required to do it. But now the real hour has struck to share with others this realization about Srila Prabhupada's unequalled personality.

This topic of "**the bona fide *diksha-guru* of ISKCON**" has thrilled the minds of devotees for many years already and is still remaining relevant today. For this reason Moscow devotees, who have accepted Srila Prabhupada as a **bona fide** *diksha-guru*, asked him to write a "message" to all of the ISKCON devotees on this topic. He was confused for some time having no idea how to write. He was not a writer or scientist, he didn't even have an academic education. But it happened so that Gurudev himself had asked to help Him and request of the spiritual master is something even more than an order. Desiring to fulfill the will of his dear Gurudeva Srila Prabhupada and hoping for his mercy he set about this, may he say, titanic work for him. So please be lenient to him.

Praying to the Lord, his eyes wet with tears, he begged for the intelligence so that he could find the proper words to express the thoughts boiling up within his heart, which he had suffered out. In this book you'll find revelation from Bhakta das which has come from the deepest corner of his heart. And we concede that it may not be pleasant for everyone. This book tells the truth and the truth only, the one that we call — THE TRUTH. And for those who are eager for this kind of truth it shall be the curing nectar and this nectar is the breath of Prabhupada himself. The book reflects the facts, the events, and the historical chronicles and, unfortunately, the tragedy which is so peculiar for the age of Kali full of darkest ignorance. And all these incompatible things somehow could come together in our present-day spiritual life.

This book is about the greatest personality who had granted the humanity with the invaluable gift - the holy name of the Lord. Within the whole material world there is nobody greater or equal to Him, His Divine Grace Shrila Prabhupada. And from this book we can learn the most confidential things about Him.

Bhakta dasa has been cheated and deceived many times in his life, and he knows well how it feels to be deceived: it hurts indeed. Therefore he has great compassion to those souls that are being cheated, especially when it is related to their spiritual lives. In this book we are doing our best to warn against deceit all the pious souls that are eager for receive the precious treasure of spiritual knowledge so kindly given by Shrila Prabhupada, and try to reveal the truth about the great deceit of ISKCON gurus which has been lasting for almost thirty years already. It is not the figment of our imagination neither the wishful thinking, everything stated here is being confirmed by Sastras and documents. Until we accept the shelter of the lotus feet of a **bona fide** spiritual master, the direct representative of Krishna, we shall be exposed to cheating and deceit again and again, lifetime after lifetime.

There are great changes coming to ISKCON. Krishna is sending us very serious tryout, in which He wants to test our sincerity and devotion to His true representative. Lord Krishna loves us and willing to help us puts us in the situations where we are forced to make the right choice.

If we pay proper attention to the events taking place in ISKCON at present moment, if we see everything through the prism of scriptures and declarations of will left by Srila Prabhupada, then it becomes quite evident that with the GBC guidance we are moving in wrong direction.

At this moment we stand on threshold of great fulfillments. Here has come the time of exam, which Lord Krishna is arranging for us. Recall what was happening five thousand years ago before beginning of the battle on the Kurukshetra field. There occurred a division on two parties, some have verged to Pandavas, who retaining patience and condescension, others have verged to wicked sons of Dhritarashtra. So if we draw an analogy between situation five thousand years ago and events taking place presently in ISKCON, we will see very strong resemblance.

"Pandavas" — the genuine devotees of Srila Prabhupada, the bona fide representative of Lord Krishna, those who remain patient and forgiving. They are eager to keep the ISKCON the way Srila Prabhupada wants to see it.

"The wicked sons of Dhritarashtra" — are unauthorized ISKCON gurus, who go against the Acharya rejecting the last order of Srila Prabhupada (from July 9 1977).

Dear devotees, this example was brought up to turn your attention to the extreme situation in our society. GBC is fully lost and baffled, because they rejected the order of Srila Prabhupada (from July 9 1977). Presently for GBC, it is very difficult to confess its own mistake and return to the last instruction of Shrila Prabhupada. Therefore, it is necessary for us, devotees, to puzzle out this complex situation together. Radical measures should be taken to solve this global problem, for the general good. In case of further delay, this situation can split our society not into two but many parties, just as it happened with *Gaudya-math*.

This will happen because some devotees would choose Srila Prabhupada as **bona fide** *diksha-guru*, and others would be verged to self-appointed gurus of ISKCON. Those who are financially dependent on them would also be verged to the last. Unfortunately such motion is already taking place in ISKCON. This can bring about serious problems in spiritual field and discord between devotees. Is it really what Srila Prabhupada wanted? To prevent such oncoming catastrophe it is necessary to unite into one joint family as it was bequeathed by Srila Prabhupada. And then all problems will fade away. We shall hope that this book will help devotees to realize the importance, of this very relevant topic.

This book is like purification for us and it can serve others at least as a guidance for making the right choice.

The time has come to discuss the basic principals given by our acharyadeva which we were afraid to talk about for many years. Reading the books of Srila Prabhupada that had been changed and hearing the perverted philosophy from unauthorized gurus we remain in ignorance of the true position of Srila Prabhupada and our relationship with Him.

Shrila Prabhupada says: **"Try to understand the philosophy given in my books**". (S.P.lecture 23.09. 69)

In the same way we would like to formulate it: "Dear devotees please, try to understand who Srila Prabhupada is and what is His real mission in this material world".

This book is a humble attempt to present Srila Prabhupada as He really is. To specially stress the exceeding importance of His final Will and those of His orders, which are presented in His books and letters, which will help us to see Srila Prahupada in true light, to penetrate and understand Him deeper as a personality which has no counterparts in the whole human history.

This book is a devotional service to our dear gurudeva Srila Prabhupada. With all our sincerity we try to glorify Him here and protect Him from the splitters and the enviers who try to snatch control over His name, glory and heritage and thus damage the mission of Krishna Consciousness Movement, the cradle of the World Spiritual Revolution. From the bottom of the heart we pray and wish that all the devotees and all the sincere souls who are attracted to this Krishna Consciousness Movement get convinced that there is only ONE **bona fide** Acharya in our *Gaudya-sampradaya*, and that is the founder-acharya His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. SRILA PRABHUPADA KI-JAYA!!!

* * *

First chapter

Disciplic succession

His Divine Grace Shri Shrimad A. C. Bhaktivedanta Swami Prabhupada – the acharya-founder of International Krishna Consciousness Movement (ISKCON) left this world on 14 of November 1977, but it doesn't mean that Shrila Prabhupada died or He is death. **NO!!!** Shrila Prabhupada is alive, he lives in his books, in his divine instructions. He lives in hearts of his sincere devotees. He will never die, He will live forever. Shrila Prabhupada is our eternal Guru. He is for all of us – the Bone Fide Spiritual Master!

Krishna devotees sing everyday offering prayers to spiritual master. And we sincerely wish that everyone would fully realize to what kind of personality we address this prayer:

saksad-dharitvena samasta-sastrair
uktas tatha bhavyata eva sadbhih
kintu prabhor yah priya eva tasya
vande guroh sri-caranara vindam

"In the revealed scriptures it is declared that the spiritual master should be worshiped like the Supreme Personality of Godhead, and this injunction is obeyed by pure devotees of the Lord. The spiritual master is the most confidential servant of the Lord. Thus let us offer our respectful obeisances unto the lotus feet of our spiritual master."

("Science of Self-Realization", chapter 2)

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada is that exact person described in this verse - the **bona fide** spiritual master is ONE because he belongs to the disciplic succession. Srila Prabhupada is a direct representative of the Supreme Personality of Godhead. His position is almost the same as that of Lord Krishna Himself. The whole unbreakable disciplic succession speaks to us through his words carrying the unchanged pure knowledge of Vedas. Any person who truly desires to receive genuine knowledge should turn to such spiritual master and accept his refuge by taking initiation.

Srila Prabhupada says: "This knowledge is given by Supreme Lord, it descends through Parampara, bone fide disciplic succession, **from one realized soul to another**."

In "Bhagavad gita" (comments to verse 4.34) Shrila Prabhupada says: "The path of spiritual realization is undoubtedly difficult. The Lord therefore advises us to approach a **bona fide** spiritual master in the line of disciplic succession from the Lord Himself. No one can be a **bona fide** spiritual master without following this principle of disciplic succession."

"Supreme Lord has explained in details in "Bhagavad-gita" how one should live and act in material world and how to get back home to God. Therefore one should not allow to be baffled by **false teachers**, fools and ignorant people. One should accept as one's guru, mentor God Himself, the Supreme Personality of Godhead. However it is difficult to understand the instructions God or "Bhagavad-gita" without guru's help. **Therefore guru comes as a representative of the *parampara."***

"There are four sampradāyas, or disciplic successions of knowledge and transcendence, they are called the Brahma-sampradāya, Rudra-sampradāya, Śrī-sampradāya, and Kumāra-sampradāya. *Sampradāya-vihīnā ye mantrās te niṣphalā matāḥ*. The knowledge of the Supreme received from such a *sampradāya*, or disciplic succession, can give one enlightenment. If one does not take to the path of disciplic succession, it is not possible for one to understand the Supreme Personality of Godhead. If one understands the Supreme Lord through devotional service with faith in the disciplic succession and then advances further, he awakens his natural love for God, and then his success in life is assured."

(Srimad Bhagavatam 7.7.17 Shrila Prabhupada's commentary)

We belong to *Brahma-sampradaja*. Since Sri Chaytaniya Mahaprabhu joined this *sampradaja* it was called *Brahma-Madhva-Gaudiya-sampradaja*, or simply *Gaudiya-sampradaja*. In Bhagavad-gita Shrila Prabhupada quotes *guru-parampara* - Brahma, Narada, Viyasa and so on up to Srila Prabhupada. After Bhaktisiddhanta Sarasvati Thakur passed away deflections began in our *guru-parampara*. This deflections used to happen every time when great acharyas left this world. For instance: sects deviating from His teaching appeared immediately after Shri Chaytania Mahaprabhu left his body. In times of Vishvanath Chakravarti Thakur these kind of deviate sects have brought about decay of *Gaudiya – Vaishnavizm*, also in times of Bhaktivinod Thakur there appeared some sects. It's a common problem of *Kali Yuga*.

Just in the same manner right after Bhaktisiddhanta Sarasvati Thakur's departure deflections began in our guru-parampara. Just before leaving this material world Bhaktisiddhanta Sarasvati Thakur has said to his disciples following:

"Create GBC and co-operate. Wait and acharya will appear among you".

But they went against His will and acted on their own whimsies, giving for His will their own figments and finally, as we see, the division into multiple maths occurred and each has his own unauthorized *acharya*. This is how apasampradayas or sects are formed. Sects are those organizations which have swayed from the teachings of Sri Caytanya Mahaprabhu and do not accept the authority of acharyas from the bona fide decsiplic succession. Exactly in the same way after our *acharya* A.C. Bhaktivedanta Svami Prabhupada died his disciples went against His instructions and deviated from His teachings.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupada is an acharya-founder of International Society of Krishna Consciousnesses (ISKCON). Four months before his death Srila Prabhupada has written his Declaration of will and publishes directive from July 9 1977 (see "appendix"), where He states his last will very clearly. And will of acharya is a will of God. Also in his books Srila Prabhupada describes how ISKCON society is supposed to function after his departure and during the whole period of its existence. Srila Prabhupada states following:

"In our Krsna consciousness movement, the requirement is that one must be prepared to give up the four pillars of sinful life -- illicit sex, meat-eating, intoxication and gambling. In Western countries especially, we first observe whether a potential disciple is prepared to follow the regulative principles. Then he is given the name of a *Vaisnava* servant and initiated to chant the Hare Krsna *maha-mantra*, at least sixteen rounds daily. In this way the disciple renders devotional service under the guidance of the spiritual master or **his representative** for at least six months to a year. He is then recommended for a second initiation, during which a sacred thread is offered and the disciple is accepted as a bona fide brahmana."

(Sri Caitanya Caritamrta, Madhya, 24.330)

"Thus in the beginning the students of our Krishna consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities -- illicit sex, gambling, meat-eating and intoxication -- they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (*hari-nama*), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals."

(Sri Caitanya Caritamrta, Adi**,** 17.265)

"Due to the necessity of these activities, we do not immediately initiate disciples in the International Society for Krishna Consciousness. For six months, a candidate for initiation must first attend *arati* and classes in the *sastras*, practice the regulative principles and associate with other devotees. When one is actually advanced in the *purascarya-vidhi*, he is recommended by the local temple president for initiation. It is not that anyone can be suddenly initiated without meeting the requirements. When one is further advanced by chanting the Hare Krishna *mantra* sixteen rounds daily, following the regulative principles and attending classes, he receives the sacred thread (*brahminical* recognition) after the second six months."

(Sri Caitanya Caritamrta, Madhiya, 15.108)

Right after our *acharya* Srila Prabhupada died His eleven representatives stopped fulfilling their ***ritvika*** (the priests) duties as they used to do in His physical presence. They were supposed to conduct the initiation ritual both first and second one on behalf of Shrila Prabhupada. Instead they mystically became *diksha-gurus*. According to directive (from July 9 1977), this ***ritvik-system*** should be followed as long as The International Society of Krishna Consciousnesses (ISKCON) exists. Though this directive is very short in its content, still it is thrice said there that all initiated disciples should become disciples of His Divine Grace Srila Prabhupada.

Prabhupadas order from July 9 1977 was rejected and his representatives declared themselves an acharyas, *diksha-gurus*, single successors. They divided between themselves onto eleven zones the whole Society which was created by Srila Prabhupada with such a care and covered almost whole planet. Thereby, having secured property, money and big amount of disciples for themselves they got long expected possibility to dominate, each in his zone. This system of **zonal-acharyas** which lasted for ten years initiated a great deceit of ISKCON-gurus.

Even after fall of so many "gurus" (out of these 11 *ritviks*) GBC never admitted their mistakes and never restored *ritvik-system* installed by Srila Prabhupada, instead they brought about dozen more gurus, having declared that actually any of Srila Prabhupada's disciples can be a candidate for a *diksha-guru*. Those who wish to, must submit an application to GBC for consideration. This second lie lasts up to today and it is becoming more and more evident that GBC has got totally lost and came to a dead end in their efforts to present their own *sidhanta*.

For this very reason some of ISKCON gurus refused to give initiation. Though, unfortunately, up to now they have not shown any activity in recovering the authentic system of initiation, installed by Srila Prabhupada.

"Devotees always humbly show their respect, but when it comes to the discussion of sastras they do not keep up usual etiquette and speak only truth even if this might be unpleasant for someone".

In this book we stick to this rule and therefore it may be unpleasant for someone.

To have adequate substantiation, we have to bring facts and name some of the unauthorized gurus zealously defending their illegal position of *diksha-guru*.

Though, some of the GBC members do admit the fact that there was no assignment for becoming a *Diksha-guru*.

For instance:

"**Actually Prabhupada never appointed any gurus, he appointed eleven ritviks. He never appointed them gurus**".

(Tamala-Krishna Gosvami (1946-2002), Talk in Pyramid House, Topanga - canyon, 3.12. 1980)

"Srila Prabhupada did not appoint anyone to be guru for the future".

(Jayadvayta Svami, elected guru of ISKCON, video-debate in San-diego 1990)

"And it's a fact that Srila Prabhupada never said "Alright here is the next acarya, or here is the next eleven acaryas and they are authorized gurus for the Movement, for the world". He did not do that."

(Ravindra Svarupa das, San Diego debate, 1990)

Our International Society of Krishna Consciousness — is a big family created with love by Srila Prabhupada, where He is a father for ALL OF US. However, presently there appeared a number of so called "fathers" who have unlawfully undertaken functions of *diksha-gurus*, having proclaimed themselves acharyas, representatives of God.

Preaching the deviate philosophy contradicting with *sidhanta* installed by Srila Prabhupada, GBC have transformed ISKCON into number of separate groups. Which has discredited our Society in the eyes of the world.

To justify their illegal position of *diksha-guru* they bring up many false arguments, giving them for the will of Srila Prabhupada.

For instance:

Sivarama Svami, elected guru of ISKCON, says: "The law of diciplic succession tells that diciple **accepts living spiritual master**, living in a sense of **physical presence**."

(Journal "ISKCON", Gaura - purnima 1990)

This statement of Sivarama Svami is absolute fabrication and has nothing to do with the teaching of Srila Prabhupada. Such a "law" simply does not exist. We will never come across such a statement in any of Srila Prabhupada books or records of His speeches.

Srila Prabhupada gives following determination of disciplic succession (*parampara*):

"**Parampara means to hear the truth from spiritual master.** Disciplic succession doesn't always mean that one should be officially initiated. Disciplic succession means to **accept the disciplic conclusion**".

(Conversation with Srila Prabhupada, 20.12.1976)

This conclusion – is a concept of "No change" in ISKCON, and GBC must faultlessly follow this concept. In other words this **disciplic conclusion** is final instruction of Srila Prabhupada from (from July 9 1977).

Srila Prabhupada: " **So although a physical body (of spiritual master) is not present, the vibration should be accepted as the presence of the spiritual master, vibration.** What we have heard from the spiritual master, **that is living** ".

(Srila Prabhupada, lecture 13. 01.1969, Los-Angeles)

There is one more example, where Hridayananda das Gosvami, self-appointed ISKCON guru defends his illegal position (*diksha-guru*) and states the body concept of LIVING guru. He says: "As to chain of diciplic succession, Srila Prabhupada considered His **physical presence very essential** for the matter of that".

(The co-author of the GBC book "Prabhupada's order")

Here is what Srila Prabhupada speaks on this topic himself: "Such association with Krsna and the spiritual master should be association by vibration, **not physical presence**. That is real association".

("Elevation to Krishna Consciousness", chapter 4)

"**Although physically we are not together**, we are not separated spiritually. So we should be concerned only with this spiritual connection".

(Letter of Shrila Prabhupada to Gaurasundari)

On spiritual level there is no difference between guru and his teachings:

Srila Prabhupada says: "**There is no difference between the spiritual master's instructions and the spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple**."

(Śrī Caitanya Caritāmṛta Adi 1.35 commentary)

In spite of everything GBC persistently continues to impose the body concept of LIVING guru.

More amazing is that we devotees continue to believe them. Srila Prabhupada has never stated this kind of nonsense. It was physically impossible for Prabhupada to know all of his disciples, nevertheless they got the initiation and did become his disciples. Thereby initiation does not require physical presence of the guru. If Prabhupada is not present at the planet on physical level, it does not necessarily mean that he is dead and no more. He is and He is spiritually present with us.

"So that is called *prakata*, **physically** present. And there is another phrase, which is called *aprakata*, not physically present. But that does not mean, Krsna is dead or God is dead. That does not mean, *prakata* or *aprakata*, **physically present or not** present, it does not matter."

(Lecture of Srila Prabhupada, 11.12.1973 Los Angeles)

"I went to your country for spreading this information of Krsna Consciousness and you are helping me in my mission, although **I am not physically present there** but spiritually I am always with you."

(Letter of Srila Prabhupada to Nandarani, Krishna devi and Subali 3.10.1967)

In "Mahabharata" it is described how Dharmaraja addresses Maharaja Yudhishthira with four questions. One of these questions is – *kah panthah*? - "We are perplexed, what is the real way?" It Is Said: "*nana munira nana mata, yata mata tata patha.*" "How many sages - so many roads. We are in confusion. **Where is that one-way, which is worth to go?**"

Presently there are 80 "sages" in ISKCON and consequently as many roads. Knowing no right way they are confused just like many of us. Here is what one of the GBC chairman's says:

"How will we deal with our polarized and disintegrating society; how will we confront our conflicting moral claims? [ ] If we ask why ISKCON now finds itself in such an impossible position, we can only conclude that is must be due to the continuing reactions to our own sins and offenses. Thus, the GBC (and ISKCON) still needs to atone for its sins and its offenses, acknowledged and unacknowledged. I have been praying and struggling to understand what I can do about this, as I feel the heavy responsibility to do something, but I also feel the situation extremely difficult--I cannot see any mundane solution--and anyway my powers of action are limited, even though I also feel I was elected by the GBC this year to somehow do something. So I have been baffled and in much distress."

(Message from GBC Chairman Ravindra Svarupa, directed by e-mail to GBC members with regards to the case with the "guru" Danurdhary Svami who is accused in abuse of children.)

Srila Prabhupada says: "There is uncertainty when you do not accept the reality. The reality is God and **His direct representative**. If we do not accept His representative, then our position is very uncertain".

("Dialectical Spiritualism")

"**Mahajana – is ONE and straight way to the transcendental world is also one**".

("The Science of Self Realization" ch. 2)

The easiest decision is to surrender Srila Prabhupad, the bona fide **Mahajnani** – and accept the truth coming directly from His Divine mouths. And thus all the problems solve themselves automatically. But our trouble is that due to our delusion we try to understand Srila Prabhupada through false teachers who are not pure mediums. For this reason it becomes so difficult to understand and accept the truth coming from Srila Prabhupada directly.

Nevertheless the truth remains the truth, irrespective of whether it is in our mind or not, truth is absolute. And those who sincerely surrender to Srila Prabhupada are able to perceive It.

Srila Prabhupada says:

"If we want to know something about God, we should receive knowledge from Him directly, or from a person who knows Him. This is the direction given in Bhagavad-gita:

tad viddhi praṇipātenaparipraśnena sevayā
upadekṣyanti te jñānaṁ jñāninas tattva-darśinaḥ

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." (B.g. 4.34). The word *tattva-darśinaḥ* refers to one who actually knows about God. It is necessary to learn about God from **one who have seen Him eye to eye**".

("Dialectical Spiritualism")

Srila Prabhupada says: "*Sadhu-sastra-guru.* We can approach God by understanding a saintly person, studying Vedic scriptures and following the instructions of the **bona fide** spiritual master. *Sadhu, sastras and guru* should corroborate. A *sadhu* – is one who talks in terms of the scriptures, and the *guru* – is one who teaches according to the scriptures. A *guru* can not manufacture words that are not in the *sastras*. When we receive instructions from all three, we can progress perfectly in our understanding of Supreme Personality of Godhead".

("Dialectical Spiritualism")

Srila Prabhupada is a **bona fide** *diksha-guru* for all of us. He gives us transcendental knowledge (*divya-jnana*) or initiation, withdrawing our karma, by means of his books. And he is that saintly *sadhu* whose word always remain in the frames of scriptures. Prabhupada — is a *sadhu*, who has given commentary on holy scriptures. For us he is also a *shiksha-guru* since we receive instructions through His books. If we try to understand Srila Prabhupada through arbitrators (mediators) surrendering to them and meditating on them we will never approach God.

Srila Prabhupada says: "*Prema-bhakti* can be only developed by the grace of **bona fide** spiritual master, *sad-guru* - and no other ways".

("Dialectical Spiritualism")

Our ISKCON gurus can only be instructing gurus or *shiksha-gurus* but they should not preach that what disagrees with *sadhu* - Srila Prabhupada.

Prabhupada said: "*Shiksha-guru* who gives instructions contradicting with the instructions of the spiritual master, is not a true *shiksha-guru*. This is a daemon... *Shiksha-guru* can not give instructions contradicting with the instructions of *diksha-guru*. This not a *shiksha-guru*. This is rascal".

(Lecture on Bhagavad Gita, Hong kong, July 4 1974)

Even after such statement of Srila Prabhupada they still go on preaching distorted philosophy of *guru-tattva* contradicting with His teaching and claim to be what they shouldn't be. All books of Srila Prabhupada are holy scriptures and in all of them He speaks of the bona fide guru - ***sad-guru*** in singular. And 80 bone fide gurus are out of question.

"Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the guru also cannot be two."

"The guru is one because he comes in disciplic succession. [ ]The real guru cannot be two, for the real guru does not speak differently from his predecessors".

("Science of Self-Realization" ch. 2)

We all well understand what means word "chain": section following section and as a result they form chain. In similar way chain of spiritual masters or the disciplic succession is from one realized soul to another. This is identified *parampara*. However if we take into consideration philosophy of "*guru-tattva*" which is imposed by

ISKCON “gurus” it becomes evident that it disagrees with above stated. It turns out that after Srila Prabhupada there are 80 "sections" simultaneously instead of common “one”. Excuse me, but this is already a bunch of grapes rather than chain of *parampara*. This totally disagrees with that very tradition which they love to refer to when it is useful for them.

Srila Prabhupada says: "One should act according to the order of Kṛṣṇa. This is a very important point. That order of Kṛṣṇa comes through disciplic succession from the **bona fide** spiritual master. Therefore the spiritual master's order should be taken as the prime duty of life. If one gets a **bona fide** spiritual master and acts according to his direction, then one's perfection of life in Kṛṣṇa consciousness is guaranteed".

(Bhagavad gita 18.57 commentary)

All holy scriptures speak of dedicated service to Krishna under the guidance of His representative, who at this present time is Srila Prabhupada.

Srila Prabhupada says: "…But all such activities must be in relationship with Kṛṣṇa. This relationship is established by connecting oneself with the **bona fide** spiritual master, who is the direct representative of Kṛṣṇa in disciplic succession".

("Nectar of devotion", introduction)

"Regarding *parampara* system: There is nothing to wonder for big gaps […] we find in the Bhagavad-gita that the Gita was taught to the sun god some millions of years ago, but Krishna has mentioned only three names in this *parampara* system-namely, Vivasvan, Manu and Iksvaku; and so these gaps do not hamper from understanding the *parampara* system. **We have to pick up the prominent *acharya* and follow him.** [...] We have to pick up from the authority of the *acharya* in whatever *sampradaya* we belong to".

(Srila Prabhupada letter to Dayananda 12.4.1968)

"…In order to receive the real message of Śrīmad-Bhāgavatam one should approach the spiritual master who represents the chain of disciplic succession at this moment."

(Srimad Bhagavatam, 2.9.7 commentary)

With this statement Srila Prabhupada explains that we cannot get the transcendental knowledge (the *divya-jnana*) or in other words initiation from any other *acharya* in the line of our *parampara* avoiding Srila Prabhupada. The reason is that Srila Prabhupada is that very person who at this time presents the chain of disciplic succession.

Disciplic succession or *guru-parampara* is eternal and there can be no discussion about its discontinuation. Srila Prabhupada has installed the *ritvik-system*. ***Ritviks*** do belong to this *parampara* and will present Srila Prabhupada. **New disciples** also belong to this *parampara* and will present Him. **His books** will present Him; **His society** will present Him; **His murti** will present Him. The chain cannot be broken just because spiritual master has physically left this planet. The Initiation means spiritual, transcendental connection between master and his disciple. Spiritual knowledge is given through *Vani* (transcendental sound) rather than physical contact. Having imperfect senses nobody is able to send this divine sound, *shabda-brahma*. Only His Divine Grace A. C. Bhaktivedanta Swami Prabhupada direct representative of Lord Krishna standing in the chain of bona fide disciplic succession is able to transmit this divine sound.

Our unauthorized ISKCON gurus initiate their followers with *Hare Krishna mantra* and *Gayatri mantra* and people receiving these *mantras* certainly hope to advance spiritually and reach perfection. Holy scriptures say that *diksha-guru* who gives mantra must be the **siddha purusha** in that *mantra* which he gives and besides be authorized by Supreme Lord. Otherwise this mantra has no power.

“As it is said in the Padma Purana:

sampradaya-vihina ye
mantras te nisphala matah

"Unless you are initiated by a **bona fide** spiritual master in the disciplic succession, the **mantra** that you might have received **is without any effect**".

"On the other hand, one who has received the transcendental knowledge by **aural** reception from the bona fide preceptor in the disciplic chain, and who has sincere regard for the real *acarya*, must needs be enlightened with the revealed knowledge of the Vedas. **But this knowledge is permanently sealed to the cognitive approach of the empiricists**".

(“Science of Self-Realization”gl. 2)

"The *ācārya* gives the suitable method for crossing the ocean of nescience by accepting the boat of the Lord's lotus feet, and if this method is strictly followed, the followers will ultimately reach the destination, by the grace of the Lord. This method is called *ācārya-sampradāya.* It is therefore said, *sampradāya-vihīnā ye mantrās te niṣphalā matāḥ* (Padma Purāṇa). The *ācārya-sampradāya* is strictly bona fide. Therefore one must accept the *ācārya-sampradāya*; otherwise one's endeavor will be futile".

(Srimad Bhagavatam 10.2.31 commentary)

Srila Prabhupada said: "So person should not allow himself to be cheated by miscellaneous false-teacher, fools and ignorant people".

Receiving these *mantras* from self-appointed gurus we can go on repeating them for millions of lives. We must attentively listen to Srila Prabhupada, then we shall not be baffled by different false teachers.

By matter of chance we were lucky to get acquainted with the book of Gour Govinda Svami "The Grace of Guru". Let us quote a small fragment from this book where Gour Govinda Svami confirms following:

Devotee: Is physical presence of a guru necessary?

Srila Gour Govinda Svami: Oh yes! After all he is personality, he is not impersonal.

Devotee: That is to say it is not possible to simply say: "Well I read the books?".

Srila Gour Govinda Svami: Books say: accept a guru. Take into consideration that there should be *pranipata, pariprashna* and *seva*. Surrender, serve and ask - who, whom? The Books?"

Let's see what Srila Prabhupada speaks on this topic himself:

"Physical presence is **immaterial**. Presence of the transcendental sound received from the Spiritual Master should be the guidance of life. That will make our spiritual life successful. If you feel very strongly about my absence you may place my pictures on my sitting places and this will be source of inspiration for you."

(Letter from Srila Prabhupada to Brahmananda and other disciples, 19.01.1967)

Srila Prabhupada: " Even a moments association with a pure devotee - all success!

Revatinanda: " Does that apply to reading the words of a pure devotee?

Srila Prabhupada: "Yes".

(Room conversation with Srila Prabhupada, 13.12.1970)

Paramahamsa: " My question is, a pure devotee, when he comments on Bhagavad Gita, someone who never sees him physically, but he just comes in contact with the commentary, explanation, is this the same thing?"

Srila Prabhupada: " **Yes**. You can associate with Krishna by reading Bhagavad-Gita. And these saintly persons, they have given their explanations, comments. So where is the difficulty?"

(Walk with Srila Prabhupada 11.06. 1974 Paris.)

This brings up the question: How did Gour Govinda Maharaja handle without physical presence of his own spiritual master Srila Prabhupada for almost twenty years? Whom did he address his questions all this time if Prabhupada was not physically present? Whom did he serve if Prabhupada was physically absent? What could he realize from holy books having such a consciousness? Maharaja writes: "books speak". Books themselves cannot speak it is **bona fide** *sad-guru* who speaks through them and he lives in them. If someone *considers sad-guru* Srila Prabhupada to be death and thinks that this gives him right to pervert His philosophy, he is making a big mistake. Bhagavad-gita – is direct revelation of Lord Krishna and is not different from Him and one can worship and address his quest to Bhagavad-gita.

"The Bhagavad-gita is identical with Krsna; and because Krsna is the Absolute Supreme Personality of Godhead, there is no difference between Krsna and His words. Therefore the Bhagavad-gita is as worshipable as Lord Krsna Himself, both being absolute. One who hears the Bhagavad-gita "as is" actually hears the words directly from the lotus lips of the Lord".

("Science of Self-Realization" The Immortal Nectar of the Bhagavad-gita)

Srila Gour Govinda Maharaja very skillfully falsifies meanings of the assigned questions so that answers come in accordance with false concept of unauthorized ISKCON gurus. In this way he diminishes the true position of Srila Prabhupada.

Self-appointed ISKCON gurus try to confirm the **body** concept of "LIVING" guru in every way. This kind of statements can be declared only by someone who looks at spiritual matters through prism of his false EGO, which dictates him: "**I'm this body**, so I need "Guru-body!". This has nothing to do with Krishna consciousness. Spiritual knowledge is given through *Vani*, (the transcendental sound), rather than physical contact. Our material senses are imperfect therefore shastras advise us to look at everything through prism of shastras since we are unable to see directly. Srila Prabhupada speaks: **"Spiritual Master — is a Principle, rather than body".**

Journalist: What will happen to Movment of the Krishna consciousness in United States after you die?
Srila Prabhupada: I will never die.
Devotee: *Jaya! Haribol*! (smiling)
Srila Prabhupada: I shall live in my books, and you will be using them.

(Srila Prabhupada, press-conference, 16.7.1975., San-Francisco)

"**I will remain your personal mentor,** weather I am physically present or not, just as I get personal contact from my Guru Maharaja".

(Conversation with Srila Prabhupada 14.7.1977, Vrindavan)

"I will always be with you. Don't worry even **if I am physically absent".**

(Letter of Srila Prabhupada to Jayananda, 16.09.1967)

It seems that Gour Govinda Maharaja does not considers, that he himself causes *guru-appa-ratha* and asks devotee following:

Shrila Gour Govinda Svami: "What is the most heaviest *nama-apa-ratha*".
Devotee: "To neglect the instructions of the spiritual master".

Devotee didn't give the full answer and wasn't exact enough. There are ten insults which are necessary to avoid while chanting holy name of God.

The third one state: "**To reject** the instructions of the **spiritual master residing in the chain of desciplic succession".**

Unfortunately all unauthorized ISKCON gurus cause one of the most serious *nama-apa-ratha* - **reject** last **order** (from July 9 1977) of their spiritual master Srila Prabhupada, representative of Supreme Personality of Godhead, residing in the **chain of disciplic succession**.

Let us conduct one more analysis of Sivarama Svami "statements" in this regard:
In his book "*Shiksha-guru*" Sivarama Svami confirms following:

"*Diksha-guru* – is an embodiment of the Supreme Personality of Godhead". Yes, we can agree with this statement. Bona fide *diksha-guru* is manifestation of Supreme Personality of Godhead. Then after Maharaja states: "*Diksha-guru* can be liberated as well as not yet liberated".

With this statement Maharaja disagrees with himself. First he says that diksha-guru is embodiment of the God and then after declares that conditioned soul can be a *diksha-guru*. Can embodiment of the God be a conditioned soul? This is how they defraud simple-hearted people disorienting them. Sometimes they quote text 5 from the "Nectar of Instruction" (commentary) to prove that **"A neophyte Vaisnava or a Vaisnava situated on the intermediate platform can also accept disciples …"**
However, for some reason, they never notice the remaining portion of the sentence which warns disciples of such a "guru" that **"it should be understood that they cannot advance very well toward the ultimate goal of life under his insufficient guidance."** Further it is stated:
"Therefore a disciple should be careful to accept an *uttama-adhikäré* as a spiritual master."
Unskilled *gurus* are also warned:
"One should not become a spiritual master unless he has attained the platform of *uttama-adhikäré*."

("Nectar of Instruction" text 5 commentary)

Here is the only fragment from Srila Prabhupada's books where term *"Diksha*" (*dikshitah*) is connected with necessity of qualification:

Mahā-bhāgavata-śreṣṭho brāhmaṇo vai gurur nṛṇām
sarveṣām eva lokānām asau pūjyo yathā hariḥ
mahā-kula-prasūto 'pi sarva-yajñeṣu dīkṣitaḥ
sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ

"The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class."
"When one has attained the topmost position of mahā-bhāgavata, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru."

(C.C, Madhiya, 24.330, commentary)

We will give one more statement of Sivarama Swami from his book "*Shiksha-guru*":

Sivarama Swami writes: "One of deviations related to *diksha* is known as *ritvik* system. Being ignorant about Vaishnava traditions devotees prone to fall into error and consider that Prabhupada continues to give the spiritual initiation not even being personally present. The importance which is given to fictitious *diksha* system, promotes the increase of the *ritvik* philosophy followers, where devotees do not understand, neither what is *shiksha* nor that through it the relationship with Srila Prabhupada is established. Disappointed senior devotees, whose management was degraded to "advice" of smaller importance at the best and who have no illusion about the results of *diksha*, existing in ISKCON, become an easy mark and then after a preachers of the *ritvik-vada* philosophy".

Sivarama Svami tries to convince readers that *ritvik-system* is not authoritative, by bringing forth his own false arguments, even though it came into play since 1975, and was subsequently approved by directive from (the July 9 1977) and signed personally by Srila Prabhupada. This kind of statements are nothing but an insult of our spiritual master Srila Prabhupada and the whole parampara. It is necessary for us to follow this system, since this was an order of *acharya* - representative of God. And as to initiation matter we can say that Srila Prabhupada continues to give it through his own books, which are representing Him. Thereby it is transmitted through *vani* (transcendental sound), rather than physical contact, as it was already discussed above. According to directive duties of these *ritviks* (priests) are simply to accept devote into Society as initiated disciple of Srila Prabhupada, conduct the ritual of initiations, chant on the beads and give him a spiritual name, since he is already initiated by Srila Prabhupada through His books.

Dear readers, from this books you will know what actually *diksha* is and what means *divya-jnana*, from whom do we get it, how the initiation process takes place etc. Maharaja writes that devotees abide in ignorance... Better to be ignorant about Vaishnava traditions alien to Srila Prabhupada, than to be in position of the apostate rejecting instructions of one's own spiritual master. It is great that devotees are finally starting to understand that only by grace of **bona fide** *sad-guru* it becomes possible to get free from bonds of *Maya* (illusion). Is it really an illusion to surrender to the **bona fide** representative of God — Srila Prabhupada? The biggest illusion is to consider oneself a representative of God and give this lie for the truth to others.

Srila Prabhupada said: **"Traditions — it's all material. Our single tradition is to satisfy Lord Vishnu".**
(Lecture on B.g. 30.07. 1973 London)

It becomes possible to satisfy Lord Vishnu only through his representative - Srila Prabhupada and in no other way.

Srila Prabhupada: According to Vedic instructions, we must have a guru in order to acquire perfect knowledge.

tad-vijñānārtham sa gurum evābhigacchet
samit-pānih śrotriyam brahma-nishtham

"In order to learn the transcendental science, one must approach the **bona fide** spiritual master in disciplic succession, who is fixed in the Absolute Truth." (Mundaka Upanishad 1.2. 12). The guru must factually be a representative of God. He must have seen and experienced God in fact, not simply in theory. We have to approach such a guru and by service, surrender and sincere inquiry we can come to understand what is God. The Vedas inform us that a person can understand God when he has received a little mercy from His Lordship; otherwise, he may speculate for millions and millions of years".

("Dialectical Spiritualism")

Srila Prabhupada says: "It is necessary to learn about God from one **who has seen Him eye to eye**".
"If a person does not directly the orders of God, he can not be a **bona fide** guru".

("Dialectical Spiritualism")

Srila Prabhupada says these words especially for us, so that we do not become victims of deceit. Each of His word – is a clear nectar pouring out from His Divine mouth.

Can any of these 80 "gurus" really say that he sees God and receives direct instructions from Him?

In each book Srila Prabhupada recommends us to address a **bona fide** spiritual master with all sincerity and open heart. So let's open our hearts and place with love Srila Prabhupada in the very core of it. He will live there and open the true knowledge for us.

In Sri Ishopanishad (commentary to mantra 13) Srila Prabhupada says:

"Nowhere in authentic scriptures is it said that one will ultimately reach the same goal by doing anything or worshiping anyone. Such foolish theories are offered by self-made "spiritual masters" who have no connection with the *paramparā*, the bona fide system of disciplic succession."

In this book Srila Prabhupada brings an example of demigods and mayavadi. But this does not mean that these words are applicable only to them. All He says has a deep meaning, these particular words are equally applicable to all of us and to all spiritual masters.

In commentary to Bhagavad-gita (4.34.) it is said that blindly following spiritual master is condemned. So we should use our intellegence to know whom to worship, whom to follow and where shall we arrive. Our ISKCON "gurus" can not occupy the position of *diksha-guru* — they do not belong to *parampara* - a true chain of disciplic succession, because they have rejected the order of their spiritual master. And the order of the master is not different from himself…

"...disciplic succession does not always mean that one has to be initiated officially. Disciplic succession means to accept the disciplic conclusion."

(Letter of Srila Prabhupada to Dinesh. 3.10.1969)

In other words: **disciplic conclusion** means — final instruction of Srila Prabhupada (from July 9 1977) and GBC must strictly follow this instruction.

In a very important interviews on the topic of *parampara* and its continuation before and after His physical death, Srila Prabhupada has said following:

"Ganesa: Srila Prabhupada, if the knowledge was handed down by the saintly kings, *evam parampara-praptam* [Bg. 4.2], how is it that the knowledge was lost?

Prabhupada: When it was not handed down. Simply understood by speculation. Or if it is not handed down as it is. They might have made some changes. Or they did not hand it down. Suppose I handed it down to you, but if you do not do that, then it is lost. Now the Krishna consciousness movement is going on in my presence. Now **after my departure**, if you do not do this, then it is lost. **If you go on as you are doing now,** then it will go on. But if you stop... (end)"

(Conversation, 9.5.75, Pert, Australia)

To accept the disciplic conclusion means to continue the activities the way they were performed at His physical presence – to stay ***ritviks*** and continue to initiate on behalf of Srila Prabhupada, according to His last instruction (from July 9 1977). Srila Prabhupada states that Sankirtana Movement will exist for 10.000 years on. Within this time Srila Prabhupada was, is and will remain the present section in the chain of disciplic succession – the **bona fide** *diksha-guru* of our *Gaudya-sampradaya.*

"if there is no discipline, there can not be disciples. Disciple means one who follows discipline".

(Srila Prabhupada, 8.03.1976 Mayapur)

" One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. I his is called *dīkshā-vidhāna*."

(S.B. 4.8.54, commentary)

Attentively reading Srila Prabhupada books and humbly listening to Him we can understand that none of ISKCON gurus got from Srila Prabhupada an authorization to become a *diksha-guru*. There was nothing presented to prove that Srila Prabhupada has ordered someone to become a *diksha-guru*. Indeed everyone who is attracted to this Movement becomes a member of this enormous ISKCON family. Thereby one becomes a disciple of Srila Prabhupada. Then he shouldn't stay indifferent to what is going on with his "FAMILY".

Each of us understands well that Srila Prabhupada – is a founder-*acharya* of this Great Worldwide Movement of Krishna Consciousness (ISKCON) and is the highest authority for each of us and for the ISKCON as a whole. The solemn duty of each honest devotee is to accept the last order from July 9 1977 as a highest will of our *acharya* Srila Prabhupada and follow it spreading His teaching without altering, deviating not even for a one jot.

We could give many more proves that His Divine Grace Srila Prabhupada is the only bona fide *Diksha-guru* for the whole International Society of Krishna Consciousness (ISKCON). He is present and alive in his books, in his Divine instructions, in the hearts of his sincere devotees and his Grace is granted to the ones who serve Him with love and faith.

True devotees of Srila Prabhupada

Dear readers, we are happy to present you a short description, full of nectar, of wonderful devotees from Bangalore temple which is ruled by president Madhu Pandit Das. This temple is located in India and is believed to be the biggest and most beautiful temples of ISKCON in the world. It is also known as Hill of Hare Krishna where five temples, with the installed deities of Lord Krishna, are situated: Sri Sri Radha-Krishnachandra, Sri Sri Krishna-Balarama, Sri Sri Nitay-Gauranga, Sri-Narasimha and Sri Srinivasa-Givinda. The temple was constructed upon the project of Madhu Pandit Das together with Jagat Chandra Das, the Bombay Institute of Information and Technology graduates. In this project they managed to fuse elements of traditional south Indian and modern architectural styles.

Temple complex is equipped with different facilities allowing to introduce visitors with the cultural and spiritual message of Lord Krishna and His pure devotee His Divine Grace A.C. Bhaktivedanta Svami Prabhupada the acharya-founder and spiritual master of ISKCON. The construction of the temple was sponsored by 25000 Bangalorian donators. On every birthday each of them is invited with the whole family to the temple where priests held a special puja for the Lord on their name.

The temple complex was solemnly opened by the president of India Shri Shaker Dil Sharma in may 1997. From the very opening this temple has accepted Srila Prabhupada as a *diksha-guru* and since then is acting in accurate accordance with his instructions. Fulfilling their devotional service with sincere love devotees well realize that they are disciples of His Divine Grace Srila Prabhupada. Accepting a bona fide spiritual master became a great stimulus in their spiritual life and preaching.

This success in their preaching activities became possible as a result of reorganization which took place after devotees no more considered themselves a part of empire of His Holiness Jayapataka Svami and returned to Srila Prabhupadas family. Since then the amount of books spread is increasing in blasting tempo. Devotees realized that main stimulus in preaching for them is the awareness of Srila Prabhupada as their *diksha-guru* and that now on they shell not be satisfied with cheap substitutes. For example, they have told how they used to be in illusion of obeying a “guru” Jayapataka Svami and how difficult it was to get enthusiasm to spread books of Srila Prabhupada while listening to the teachings of Jayapataka Svami.

Now everything is in order. They are devoted to Srila Prabhupada, they clearly see and realize their aim and this pushes them to spread books of Srila Prabhupada their real guru. By the grace of Srila Prabhupada this temple held’s first place in the world in spreading His books. The best spreaders of books live in Bangalor temple. Unfortunately in other temples where the atmosphere is of pseudo ISKCON gurus is prevailing devotees stopped paying serious attention to such an important form of preaching.

Bhakta-das many times had a chance to stay at this wonderful temple for few days. Every time he used to come there he could see how devotees serve Srila Prabhupada and Krishna with great enthusiasm and true love. In this temple devotees live as a one big family just the way Srila Prabhupada wanted it. Senior devotees with much attention and love show their care to junior ones helping them in their devotional service to Krishna. And they in turn showing respect to elders rely on them in every way.

Such cooperation based on love and mutual respect makes devotional service perfect. And this promotes quick spiritual growth. Due to such a, Vaikuntha like, spiritual atmosphere in this wonderful temple, every devotee has a real Brahmanic qualities. With their sincere and loving service they make this temple even more wonderful. It’s amazing to see how in the whole temple there prevails peace and welfare. And with no doubt great merit in it belongs to the president of this temple Madhu Pandit Prabhu.

When Bhakta das was taking prasad together with other devotees he didn’t just enjoy Krishna-prasadam but more over seeing devotees showing so much of loving care to each other while serving it. Bhakta das was very much pleased associating with such a high devotees and his heart was filled with indescribable bliss.

As we began to talk about prasad we’d like to say few words about it because It’s a very important matter. Prasadam in this temple is so delicious not just because it was cooked with so much of love and devotion but also because it was offered to God in accordance with all the rules described in Srila Prabhupadas books, such as: devotee offers it with love and devotion chanting pranama to Srila Prabhupada and the whole parampara up to the Lord Krishna. This kind of prasadam offered in correct way, with love and devotion is accepted by Lord Krishna with delight. Krishna says that he partakes prasad with the mouths of his pure devotees. That’s why this prasad blessed by Lord is sooo delicious that makes you “fly” in ecstasy.

Those devotees who worship self-appointed gurus of ISKCON when offering food chant pranama to their "guru" in first place, the guru who is not pure devotee and does not stand in the disciplic succession, and then offer it to Srila Prabhupada and parmapara. In this way they insult lotus feet of Srila Prabhupada and whole parampara. This kind of food is not accepted by Krishna.

Real prasad is not different from Lord Krishna and is pure, blessed by Lord and is full of divine energy. When person takes such a prasad enriched with divine energy he is set free from his sins and receives spiritual enlightenment. But from so called "prasad" offered to such a "guru" person receives no boon except that he simply eats vegetarian food.

This temple was visited by many devotees from different countries including Russia. And we have heard from them many nice words about this temple and its wonderful devotees.

Thousands of guests come to this Temple every day and each visitor receives a free cup of kitchri cooked of rise and dal. It's a humble effort of domestic devotees to fulfill Srila Prabhupadas desire which He once expressed in 1974: "God is a father and where there is father there is no hunger… Nobody in 10 miles radius around temple should be hungry".

Kitchens of the temple are equipped with modern facilities which allow to quickly cook a lot of *prasad* and feed up to two thousand people every hour. During three years around 750 ton of *prasad* has been distributed. In addition to free *prasad* there are various dishes cooked at the kitchen which after being offered to God on the altar appear on the counter where all guests can buy them at cost price.

The service provided to the guests by the temple stuff is always on the highest level. Thanks to the experienced and talented manager and preacher Madhu Pandit Prabhu this temple functions as a huge well tuned mechanism where each of five hundred members of the stuff has his special role. Madhu Pandit Prabhu also pays attention to protection of the cows. In the *goshal* of the temple there are held forty cows, their milk is used for cooking special dishes for the deities. Temple has its own farm of 40 hectares close to Misora on the Kaveri river bank. Here grains, vegetables and fruits are grown without any chemical fertilizers. All the products growing there are sold in a store named "Dharani" located in the Bangalore temple complex.

Within few first years of its existence this temple has achieved a huge success in preaching Krishna Consciousness and acquired great respect among Indian leaders. This temple is supported by Indian government. Devotees guided by Madhu Pandit prabhu carry out huge programs distributing *prasad*. This program includes distribution of ISKCON temple lunches to the pupils of the government schools in Bangalor and its suburbs.

Regarding this case the prime minister of India Mr. Atal Bihari Vaidjpee has sent personal message to Madhu Pandit Prabhu expressing his gratitude:

"I'm happy to learn that Bangalorian branch of International Society of Krishna Consciousness (ISKCON) has come forward with the initiative of conducting an "Akshaia Patra" program, which includes distribution of lunches to the government schools students in the country areas of Karnataka. The scale of this program, involving daily supplies of nutritious food made of rise, paneer and vegetables to 30.000 students is very impressing. This is a service to God as well as nation. Insufficient nutrition among the children from poor families badly affects their attendance of the school, health and whole their future adult life. And this is not just their personal loss: it's a loss for the whole nation and humanity…"

By now up to hundred thousand of children everyday receive nutritious lunches of rise with vegetables and paneer - blessed by Lord Krishna. In this way the whole generation of students will grow eating mainly *Krishna-prasad*. No doubt that their relatives will appreciate this help and thus will become more opened to accept the philosophy of Krishna consciousness.

So, gradually the whole area will become "Krishnanized"! It's a real mini revolution in the field of preaching.

Madhu Pandit prabhu has declared that this is not just a charity but also the fulfillment of Srila Prabhupada's plan - to conquer the whole world. This program was encouraged by the following letter of Srila Prabhupada:

"At a moment I'm especially concerned with distributing round India grain, rice, wheat, cooked as dal and rise Prasad. People here are much agitated because of, partly punishment of the Nature itself, partly for the reason of wrong management of the demonic governors, they do not have food. And if people do not have sufficient food they are not able to perceive the spiritual knowledge. Therefore I hope, if we start widely distributing free food to people in India, right in our centre's as well as traveling in the villages, we will conquer whole country and whole world with this activity in the name of Krishna."

(Letter to Satyahita 16.03.74)

And Srila Prabhupada's plan is working!

Madhu Pandit prabhu has said that this program phenomenally insinuates ISKCON into people's confidence. So, this program is a next step in the mission of - REVIVING ISKCON and making it in accurate accordance with Srila Prabhupadas instructions. And only in this way, ONLY accurately following Srila Prabhupadas instructions, we CAN "conquer whole country and world with our activities in the name of Krishna."

There has been finished the construction of the temple complex in Vrindavan held under the Madhu Pandit prabhu's project. They plan, similar to Bangalore, grandiose program of distributing prasad to the children in Vrindavan government schools. Devotees plan to start with twenty five thousand portions and with the time feed up to hundred thousand children daily in Vrindavan, Madhura and their suburbs.

One program like this costs temple more than 300 thousand dollars a month and temple has no financial problems. It looks as if Lashmi herself, the goddess of prosperity, is trying to serve such pure devotees. Very soon whole world will discuss pure devotees of Bangalorian temple who act for the good of the humanity. They do best charity for the world, distributing Krishna consciousness in form of Krishna-prasadam, which is not different from Krishna himself, books of Krishna and preaching Krishna consciousness. This is the real Society of Krishna consciousness, that very Society which Srila Prabhupada wanted to see. This temple is an EXAMPLE of global importance for all of us.

We would like that as much devotees as possible would know about this temple and its wonderful devotees who have accepted Srila Prabhupada as a **bona fide** diksha-guru with their whole hearts and act according with His will. We should follow their example, we are all brothers and sisters of one big family. There should be no conflicts and disagreements between us, like: "This is my Godbrother and this is not my Godbrother." This can lead to the split of our Society. Srial Prabhupada is a – Bona fide Spiritual Master for all of us. So let's unify into one big family, as it was settled by Srila Prabhupada, creating a spirit of unity, brotherhood and cooperation.

* * *

The most urgent question

Once there came to visit the Namohata-centre a senior devotee (*brahman*) and we had very vivid conversation discussing "Who is a bona fide *diksha-guru* for us in ISKCON?" After a short while it became clear that this brahman persistently stays on the concept of embodied (physically present) *diksha-guru* on the planet, reasoning that in *Vaishnava* tradition when guru leaves the planet his disciples can occupy His place and become a *diksha-guru.* Bring to notice – this place is presently occupied by eighty "gurus" and each of them is a "representative" of Krishna. And such a "representative" is elected by GBC voting. This system is invention of GBC itself. Srila Prabhupada says:

"Guru is self-manifested and there is no need to chose Him" "Tradition – it's all material. Our only tradition is how to satisfy Vishnu."

(Srila Prabhupada, lecture on B.g. 30.07.1973 London)

"…The guru is one because he comes in disciplic succession. [ ]The real guru cannot be two, for the real guru does not speak differently from his predecessors." ("Science of self realization" ch. 2).

"So we should associate by the vibration, and not by the physical presence. That is real association."

(Srila Prabhupada, lecture 18.08. 1968 Montreal)

"Just Krishna can be present simultaneously in millions of places. Smililarly, the spiritual master can be present wherever the disciple wants. A spiritual master is the principle, not the body."

(Letter from Srila Prabhupada to Malati 28.05.1968)

This brahman went on defending his false position of unauthorized ISKCON gurus regardless any arguments and even last will of Srila Prabhupada (see appendix) from (09.07. 1977) where Prabhupada explains what kind of initiation system should be maintained after His departure. In spite of his academic education this brahman was deluded and baffled with this distorted philosophy of pseudo gurus. Abiding in illusions he fails to understand from whom do we receive the transcendental knowledge – a *divya-jnana* and who is our **bona fide** *diksha-guru*. Each of us knows these words well:

chakhu-dan dilo jei, janme janme prabhu sei:

"**He opens my darkened eyes and fills my heart with transcendental knowledge. He is my Lord birth after birth.**"

But do we really all ponder upon these words? Many of us consider that ceremony of initiation, which we pass through during fire *yagna*, to be that very *diksha-initiation,* which we have heard about so many times. Many self-appointed gurus come and go and we are left with our broken spiritual lives. And devotee, feeling great difficulties, is facing a choice of spiritual master once again. This looks like game of tape measure, where the rate is our spiritual life.

Srila Prabhupada says: **"We must choose great person – Maha-jnani - and follow him, otherwise we will be taught here and there and lose our time in vain".**

This is what is actually happening now. We get initiation from one unauthorized guru and after his fall (spiritual degradation) get "reinitiation" from another and consider this to be okay and think we are on right path. This is all - an illusion. If there was no initiation in our heart, in other words, if we have not received transcendental knowledge (*divya-jnana*) from a **bona fide** spiritual master, who at the present moment is Srila Prabhupada, then all these rites of initiation and "reinitiation", shall we pass them more than ten, will bring us no result.

Srila Prabhupada says: **"Well, initiation or no initiation, first thing is knowledge... knowledge. Initiation is formality. Just like you go to a school for knowledge, and admission is formality. That is not very important thing."**

(Interview with Srila Prabhupada 16.10.76 Chandigarh)

"Initiation is a formality. First of all you have to decide whether you will abide by the rules and regulations and become Krsna conscious. That is your consideration. You have to decide for yourself whether you are going to take this Krsna consciousness seriously. That is your decision. Initiation is a formality. If you are serious, that is real initiation. If you have understood this Krsna philosophy and if you have decided that you will take Krsna consciousness seriously and preach the philosophy to others, that is your initiation. My touch is simply a formality. It is your determination. That is initiation."

(Srila Prabhupada conversation, 'The Search for the Divine', Back to Godhead, # 49)

Devotee: How important is formal initiation?

Srila Prabhupada: Formal initiation means to officially agree to follow the instructions of Krishna and His representative. (Srila Prabhupada, lecture, 22.2.73 Oakland).

Please note, Srila Prabhupada always speaks of a guru or about representative of Shri Krishna in singular, since **bona fide** guru or representative of Krishna is ONE. Srila Prabhupada in his preaching often used words "bona fide". He says: "Unfortunately, at the present moment there are many pseudo gurus; therefore we have to add this word "bona fide". Otherwise the word "guru" means "bona fide", because one who is not "bona fide" cannot be a guru". (Dialectical spiritualism). Thus Srila Prabhupada paid to these words such an importance in order to make us remember his instruction in the future and avoid the deceit. However by the will of the fate many of devotees are caught up in this fraud.

For instance: those first Russian devotees sincerely dedicated to Srila Prabhupada in the beginning had a big progress in their spiritual lives. Some of them bared even severe punishment from demonic government for their sincere wish to serve Krishna and His Representative. But from the moment they have stopped to chante *pranama* to Srila Prabhupada and sincerely serve Him, accepting protection of unauthorized gurus the flow of Grace from Srila Prabhupada discontinued. Thereafter they remained at a level of realization of their spiritual adolescence even regardless their “brahmanic” initiations and seemingly "wide knowledge" in the field of philosophy. It is said in Padma Purana:

sampradaya-vihina ye
mantras te nisphala matah

"Unless you are initiated by a **bona fide** spiritual master in the disciplic succession, the **mantra** that you might have received **is without any effect.**"

"On the other hand, one who has received the transcendental knowledge by **aural** reception from the bona fide preceptor in the disciplic chain, and who has sincere regard for the real acarya, must needs be enlightened with the revealed knowledge of the Vedas. **But this knowledge is permanently sealed to the cognitive approach of the empiricists**."

(“Science of Self-Realization”gl. 2)

Spiritual Master should be capable to bring his disciple back home to God. For this he must be a self-realized soul. The self-realized soul is always liberated.

“Vishvanatha Chakravarti says: “*kintu prabhor yah priya eva tasya.* Because he is the most confidentialservitor of God, the guru is offered the same respect that we offer God. **God is always God, guru is always guru**. As a matter of etiquette, God is the worshipable God, and guru is the worshiper God (sevaka-bhagavan). Therefore the guru is addressed as prabhupada. The word prabhu means "lord," and pada means "position." Thus prabhupada means "he who has taken the position of the Lord." This is the same as *saksad-dharitvena samasta-sastraih*.”

(“Science of Self-Realization”gl. 2)

Guru who knows the truth - is one who SEES the truth. It never happens that one was not a guru, did not see the truth and suddenly one **recovered one’s sight** and "saw" the truth or “behold” the truth and became a "bona fide “guru". Only a guru cheater can declare so. Of cause devotee may reach such a high level of realization to see *paramatma* in oneself. However it does not give him right to be a *diksha-guru.* He cannot become "Prabhupada" on his own whimsy. **Bona fide** guru should be from Goloka or receive special authorization from preceding acharya. When Krishna or Lord Caitanya appeared in this world they were God from very moment of their appearance. God is always God. Similarly when Srila Prabhupada appeared into this world He also was a guru since the moment of his appearance and when the time came He manifested as a **bona fide** guru. Guru is self manifested. Guru is always guru. Spiritual master is always liberated. But how can conditioned soul give liberation to his disciple? We in our ignorance change one conditioned guru for another and herewith hope to return to spiritual world. This "reinitiated" *brahman* was much offended and confessed that his false EGO was badly touched. He left saying that we have no humility.

In this *kali-yuga* – hypocrisy is taken for humility and those who speak the truth are considered offenders.

This is how this material world of this *Kali age* is – people are more pleased to hear the sweet lie rather than truth. In none of the Srila Prabhupada books shall we find explanation of what is "reinitiation" because to His disciples, that is to say to us, this term has nothing to do. Listening to the interpreted philosophy of unauthorized gurus majority of devotees do not know or understand in a wrong way what *diksha* is? Who is a **bona fide** *diksha-guru*? What qualities *diksha-guru* should possess? From whom do we receive the *divya-jnana*? How the process of *initiation* occurs? This complex subject has never been discussed on ISKCON “guru” lectures and for many years remained closed for us. In this book you shall find answers to all of these urgent questions. For an example we shall tell you how, where and under which circumstances Bhakta-das did receive initiation from Srila Prabhupada.

The great luck

Every person is eager to find happiness in this material world and with all power strives for it. In his essential nature living being is *sat-chit-ananda* full of eternity, knowledge and bliss, that's why he naturally wants and strives to find this happiness. In quest of voluptuous enjoyment living being chases after it around the universe, as a mirage in a desert, changing one body for another, one planet for another. However, in whatever human body we are and whatever planet we accommodate it makes no difference – as we are still in the prison of the material world. Is it really possible to be happy in prison?

Srila Prabhupada says: "We have given up the company of God to come to this material world to enjoy ourselves. So God has allowed us to come here, saying: "All right, enjoy this experience, and when you understand that this material enjoyment is ultimately frustrating, you can come back". Thus the Supreme Lord is guiding the enjoyment of all living beings, especially human beings, so that they may again return home, back to Godhead". ("Dialectical spiritualism").

If we have been lucky enough to meet in this lifetime a spiritual master - this is great luck and true happiness.

"Any person who is seriously desirous of achieving real happiness must accept a **bona fide** spiritual master and take shelter in him by initiation." (Dialectical spiritualism)

Accepting a **bona fide** spiritual master is a very important event in the life of the person.

After many and many pious births Lord himself comes to such a person in the image of the spiritual master. It is said about him that he is a very lucky soul.

om ajnana-timirandasya jnananjnana salakaya
caksur unmilitam yena tasmai sri gurave namah

"I offer my most humble obeisances to my spiritual master who has opened my eyes which were blinded by ignorance with the light of knowledge."

In this chapter Bhakta das opens his heart to the readers and says:

"My spiritual master rescued me from hell and more... I am deeply in his debt and it cannot be repaid.

My dear gurudev Prabhupada, I am unable to repay you for what you have done for me. By shedding unconditional mercy you have gifted me with holy name of the Lord. Even if I give you my life it will still be not enough. My life costs nothing. It's like a drop in the ocean compared with what I owe you. Therefore, I shall give you my sincerity which is more valuable than my life. Beside that I have nothing".

*In November 1991 Bhakta-das received first initiation (hari-nama diksha) from His Divine Grace A.C. Bhaktivedanta Svami Prabhupada. From December 1991 up to December 1995 he lived and was occupied with devotional service in Moscow "Begovaia" temple. In September 1994 he passed through the **ceremony** of initiation (fire yajna) and got spiritual name from Niranjana Svami. From the end of 1995 till year 2000 he lived in Sri Mayapura dhama. He was spreading books of Srila Prabhupada in Mayapur, Vrindavan, Calcutta, Delhi and other cities of India.*

In beginning of October 1991 Bhakta-das purchased a book of A.C. Bhaktivedanta Svami Prabhupada "Bhagavad-gita as it is" and after some time began to read it. Having examined the illustrations in first hand he found the book to be very valuable. He was reading it one day, another, a week but understood nothing. He started reading it again and again he could understand nothing. "Am I really so stupid?" he thought and he felt so offended and shameful for himself that tears filled his eyes. And then he prayed to the Lord asking for help. He prayed so intensely and sincerely that it turned into weeping as if he were entreating Him for life. When he calmed down he proceeded once again to reading and, strange to say, gradually started understanding. Reading and rereading shlokas, sometimes two-three times, Bhakta-das gradually moved forward stopping and pondering over each verse. And he was so excited with reading that he simply forgot the meal.

After few days of such a self-improvement, Bhakta-das's brains begun to stir from overstrain, in the ordinary sense of the word. He had such a sensation as if there in his brain a kind of replacement was going on. This caused him strong pain. After some time the pain gradually started remitting and soon totally vanished. As he continued to read, Bhakta-das started noticing that he can hear the voice, which we can say dictated him what he read with the eyes and this voice directly penetrated his heart. He has no words to describe his condition that time, but as he says, in that moment he failed to understand what was going on - "where he was or who he was". He kind of lost ability to feel the surrounding reality and was in the state of prostration. And so it was day after day. Bhakta-das fully sunk in "Bhagavad-gita" and does not remember how many days he spent fasting like that, possibly 5 or 7.

It was morning, sitting on the bed and facing the window Bhakta-das was reading "Bhagavad-gita" somewhere in the end of the fourth chapter. Reading and listening to the same voice on some moment he clearly realized how much sinful he was, what a rascal he was, his lifestyle was leading him directly to the hell. Bhakta-das had his tears running, sobs shook whole body and he caught his breath. Having lost his consciousness he fell flat on the back. All this happened instantly. When Bhakta-das regained consciousness he took up "Bhagavat-gita" from the floor and opened it, where Hare Krishna maha-mantra was written. He wrote it down on the piece of paper and started repeating holy name of the Lord:

Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare,
Hare Rama, Hare Rama, Rama Rama, Hare Hare.

"The spiritual master, by his words, can penetrate into the heart of the suffering person and inject knowledge transcendental, which alone can extinguish the fire of material existence."

(Srimad Bhagavatam 1.7.22, commentary).

From that moment he surrendered and accepted Srila Prabhupada as his spiritual master. He started following all adjusting principles: chanting Hare Krishna *maha-mantra* sixteen rounds daily; worshiping the Supreme Lord, with great respect; following the instructions of Srila Prabhupada which he got through his books and offering Him food prepared with love. This is how his devotional service began. This is what was an initiation received from Srila Prabhupada.

"Initiation - is a formality. If you are serious then this is your true initiation. My touch is a simple formality. Your determination, this is what an initiation is".

(Journal "Search for the Divine").

"As far as the time of diksa (initiation) is concerned, everything depends on the position of the guru. [ ] If by chance one gets a sad-guru, it doesn't matter whether one is in the temple or the forest. If the sad-guru, the bona fide spiritual master, agrees, one can be initiated immediately, without waiting for a suitable time or place." (C.C Madhya 24.331, commentary).

Being a *sad-guru* **bona fide** spiritual master and occupying unique position Srila Prabhupada can initiate anyone regardless time, place and circumstances by means of His books, into which he has put his consent (siddha mantra).

In conclusion Bhakta-das opens to us his small secret. A great luck came to him to actually see Srila Prabhupada in the summer of 1971 in Moscow on the Red square, opposite to the St. Basil's Cathedral. Prabhupada stood with small group of the people (two - three) and as Bhakta-das had understood they were going to make photos. Passing by with his friends he paid attention to Him and even stopped for a while since Prabhupada attracted him with His unusual look. He mechanically made few steps towards them to see Him better. Amongst young people Prabhupada seemed to be very small and outstanding in his strange dressing as it seemed to him that time. He wore a small pink-orange hat on his head. In his right-hand he held a walking stick with curly handle and was exchanging remarks with these young people. And herewith His movements and bearing were so amazingly unusual that it made Bhakta-das to smile. He smiled and thought – "what an interesting Hindu" and as he noticed Prabhupada too in this moment threw His merciful glance at him. This is how he got a drop of nectar from Srila Prabhupada. Unfortunately that time Bhakta-das could not recognize Him as *sadhu* and very soon forgot about this meeting. However twenty years later in the temple he saw photo of Srila Prabhupada with background of the St. Basil's Cathedral and he immediately recalled this amazing meeting. And once again he experienced these unusual feelings to this person.

"Out of many millions of wandering living entities, one who is very fortunate gets an opportunity to associate with a **bona fide** spiritual master by the grace of Krsna. By the mercy of both Krsna and the spiritual master, such a person receives the seed of the creeper of devotional service." (C.C. Madhya 19.151).

Srila Prabhupada says: **"Even an instant contact with pure devotee brings absolute success!"**

(Conversation with Shrila Prabhupada, 13.12.70)

This is really true and Bhakt-das had a great luck to experience it. Twenty years after this meeting in 1991 he got first initiation from Srila Prabhupada, as it was described above. And in 2005 staying in India in Bangalore ISKCON temple of Sri Sri Radha-Krishnachandra on a day of Bhaktisiddhanta Sarasvati appearance he got his second *diksha-initiation* from Srila Prabhupada. And only now after more than thirty years from the first meeting with Srila Prabhupada, which was possible only through His unconditional mercy, Bhakta-das is able to see a **bona fide** *sadhu* in Him. As a matter of fact we all had great luck to meet this greatest personality on our life journey. Each of us has a possibility to communicate with such a pure devotee as Srila Prabhupada and receive His mercy. It all depends on our desire and our choice. If we accept Srila Prabhupada as a **bona fide** *guru,* leave aside all false and place Him in our heart we shall never part from Him and will ALWAYS communicate!

"So we should associate by the vibration, **and not by the physical presence**. That is real association."

(Srila Prabhupada, lecture 18.08.68 Montreal)

The highest truth

“Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the guru also cannot be two."

"The guru is one because he comes in disciplic succession."

("Science of Self-Realization" ch. 2)

Srila Prabhupada says: "Since human reason is not perfect, revelation is also needed. The truth is attained through logic, philosophy and revelation. According to vaishnava philosophy we arrived at the truth through the guru, the spiritual master, who is accepted as a representative of the Absolute Truth, the Personality of Godhead. He transmits the message of the truth because he sees the Absolute Truth through the disciplic succession. If we accept the bona fide spiritual master and please him by submissive service, by virtue of His mercy and pleasure, we can understand God and the spiritual world by revelation. We therefore offer our respects to the spiritual master in the prayer:

yasya prasadayd bhagavat-prasado
yasyaprasadam no gatih kuto pi
dhyayan stuvams tasya yasas tri-sandhyam
vande guroh sri-caranaravindam

“By the mercy of the spiritual master, one receives the benediction of Krsna. Without the grace of the spiritual master, one cannot make any advancement. Therefore, I should always remember and praise the spiritual master, offering respectful obeisances unto his lotus feet at least three times a day.” (Sri Sri Guru-astaka 8). We can understand God if we please the spiritual master, who carries the Lord’s message without speculation. It is said: *sevoyamukhe hi jihvadau svayam eva sphuraty adah (Padma Purana)* When we engage our senses in the Lord’s service, the Lord is revealed.

(Dialectical Spiritualism)

We shell hope that all of us understand well what kind of spiritual master is discussed in this verse.
Srila Prabhupada – is such a personality for us.
"Bhagavad-gita" Verse 4. 34, Krishna says:

tad viddhi pranipatena pariprasnena sevaya
upadeksyanti te jnanam jnaninas tattva-darsinah

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth."

(The Authentic text B.g.4.34. 1972)

We have read this verse many times but hardly ever tried to understand the true meaning of it. Thoroughly studying this utterance we would understand that **bona fide** *guru* is **ONE**.
According to Bhagavad-gita itself we must come to a bona fide *guru* who **sees the truth**.

This verse with the commentary is especially important, or you may say, is the key verse of the whole "Bhagavad-gita". Without due understanding of this verse it’s practically impossible to reach the spiritual perfection. Bhagavad-gita is a direct revelation of God and if we try to understand it we can realize God. In this verse Krishna advises us to address a **bona fide** spiritual master, who belongs to the chain of disciplic succession, starting from Lord Himself. Nobody can be a **bona fide** spiritual master if he does not belong to such a succession. Lord Krishna tells us what qualities should spiritual master have. He calls him a self-realized soul. Self-realized soul – is ever liberated soul and he comes to us from spiritual world to rescue the fallen conditioned souls. And only such a personality can be a **bona fide** spiritual master. Krishna speaks of spiritual master in singular. This signifies that **bona fide** *guru* – is ONE, there cannot be two **bona fide** gurus. Guru who knows the truth – is one **who sees** the TRUTH.

Further in the commentary Srila Prabhupada explains how the process of transaction of the transcendental knowledge or initiation takes place and what qualities disciple should have. He must completely hand oneself over to Him (Srila Prabhupada), become His lowermost servant and humbly inquire Him forgetting about one’s false pride. If disciple doesn’t have such qualities he will not be able to perceive the transcendental knowledge (*divya-jnana*).

"Inquiry" is needed for the disciple to perceive the knowledge. There is no references proving that "inquiry", devotional service and "control of disciple" requires direct physical contact with the guru. In the commentary to the verse 4.34 of Bhagavad-gita Srila Prabhupada speaks of these as essential actions for the disciple. "Control" simply means that disciple agrees to follow the adjusting principles and that's why it can be carried out through representatives of the guru.

"In this way the disciple renders devotional service under the guidance of the spiritual master or his representative".

(C.C., Madhya, 24.330)

"This is the process of initiation. The disciple must vow that he will no longer commit sinful activity [...] He promises to execute the order of the spiritual master. Then the spiritual master takes care of him and elevates him to spiritual emancipation".

(C.C., Madhiya, 24.256)

Thereby Srila Prabhupada by means of His books, into which He has enclosed his consent (siddha mantra), is ready to accept everyone as His disciple. We should really want to receive transcendental knowledge (initiation) from Him and then our life would become successful. What has happened to Bhakta-das completely corresponds with this verse. The transaction of transcendental knowledge from the teacher to disciple – is a "mystical" process and it does not require physical contact. No material barriers can hinder transaction of this knowledge.

If person reading books of A.C. Bhaktivedanta Svami Prabhupada accepts transcendental knowledge and sincerely surrenders to this process – that becomes his initiation. All who are sincerely attracted to this SANKIRTANA movement are actually initiated by His Divine Grace A.C. Bhaktivedanta Svami Prabhupada even though, unfortunately, not everyone realizes it.

Our material feelings are covered with material mind and they are both contaminated. Until we clean our mind and intellect from material filth we shall not have true spiritual realization which gives us possibility to listen to Krishna just like Arjuna did on the field of the Kurukshetra battle.

The influence of a pure devotee is such that if someone comes to associate with him with a little faith, one gets the chance of hearing about the Lord from authoritative scriptures like Bhagavad-gita and Srimad-Bhagavatam.... This is the first stage of association with pure devotee."

("Nectar to Devotion" ch.19)

The contact with spiritual master Srila Prabhupada, the direct representative of Supreme Personality of Godhead is established from the first day when disciple starts HEARING Him. Everyone has a possibility to communicate with Srila Prabhupada through His books but very few have even small faith on Him. This is the reason for our deafness.

Srila Prabhupada says: **"These are not ordinary books. It is recorded chanting. ANYONE WHO READS, HE IS HEARING."** (Letter of Srila Prabhupada to Rupanuga 19.10. 74)

Only our faith in Srila Prabhupada and full surrender to Him will give us possibility to hear this recorded chanting. But without faith in our *acharya* we shall not be able to correctly perceive the philosophy given in His books.

Srila Prabhupada says: "**Try to understand philosophy given in my books**".

Indian lady**: Is that spiritual master still guiding after the death?**
Shrila Prabhupada: **yes, yes. Just like Krishna is guiding us, similarly, spiritual master will guide.**

(Srila Prabhupada, lecture 23.09.1969)

Further in Bhagavad-gita verse 4.35. Krishna says:

yaj jnatva na punar moham evam yasyasi pandava
yena bhutany aseshani drakshyasy atmany atho mayi

"Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that they are Mine".

In other words, having received an initiated from the bona fide spiritual master you shall never go back to material lifestyle, since having true knowledge embedded in your heart you will not be baffled by the illusory energy of the Lord. If person perceived transcendental knowledge from the bona fide guru he naturally surrenders to Him and is gradually freed from the power of Maya (illusion). Nobody is able to lead astray the one who got knowledge through revelation.

In this verse Krishna emphasizes the importance of reception of the true knowledge from self realized souls, direct representative of the disciplic succession. Sri Krishna and His representative are not different from each other. To have initiation from Srila Prabhupada who is pure medium between God and us – is same as to get the initiation from Krishna himself like Ardjuna did in his time. And this is a fact! Such a sincere devotee is protected by Krishna from dawn fall. From these verses it becomes clear that only His Divine Grace A.C. Bhaktivedanta Svami Prabhupada can occupy the position of a *diksha-guru*.

In (Mundaka Upanishad 1.2.12) it is said:

tad-vijnanartham sa gurum evabhigacchet
samit-panih srotriyam brahma-nistham

"The Vedas enjoin us to **accept** a guru; actually, they say to **accept** the guru, not just a guru. **The guru is one because he comes in disciplic succession**. What Vyasadeva and Krsna taught five thousand years ago is also being taught now. There is no difference between the two instructions. Although hundreds and thousands of acaryas have come and gone, the message is one**. The real guru cannot be two, for the real guru does not speak differently from his predecessors.**"

("Science of the self realization" ch. 2)

Here we see this verse unchanged, however in the book "Science of the self realization" 1991 (chapter 2, Choice of the spiritual teacher), this verse is changed. In this verse word "to accept" was changed for the words "to seek out". The Sanskrit word "*evabhigacchet* " means – to address or to accept, but never "seek out", thereby "*sa gurum evabhigacchet* " means – to accept a guru. These books did not manifest themselves, they were written by acharya Srila Prabhupada - direct representative of Supreme Personality of Godhead. Consequently, when person takes into hand these books, reads shlokas and commentary to them, he has already "found" a very certain guru. It's not a matter of "seeking out" but a matter of acceptance. If person accepts this knowledge he accepts it from that person, who by means of His books gives transcendental knowledge (*divya-jnana*). This is what is called initiation. Such a person is a **bona fide** *diksha-guru* for us and from that moment spiritual connection is established between us.

Srila Prabhupada says: "Eternal bond between disciple and Spiritual Master begins from the first day he HEARS."

(Letter from Srila Prabhupada to Jadurani, 4.09.72)

In order to hide the illegal position of *diksha*-gurus, leaders of GBC have made changes in all the books of Srila Prabhupada wherever it is concerned the *diksha-guru* matter. Leaders of GBC are committing a great sin trying to delude the unsophisticated people. They have used word "seek out" only because there are already more than eighty unauthorized gurus. And as they consider, person should "seek out" for himself a "LIVING" guru amongst these 80-ty as per his taste. It's just like person choosing natural ("LIVING") flowers. This is absolute MAYA! And those, preaching such a "system of multiple acharyas" and encourage unsophisticated people to "seek out" a "LIVING" guru are in deep ILLUSION themselves. They have not taken into account the fact that thereinafter in this verse Srila Prabhupada says:

"**Guru is one since he comes in the chain of disciplic succession".**

What to seek for, if **bona fide** *guru* is ONE? Guru is not chosen! We find guru by the grace of Krishna and find Krishna by the grace of guru. The Supreme Lord abides in the hearts of everyone and directs the wanderings of all conditioned souls. If person sincerely wants a **bona fide** guru, Krishna directs him to **bona fide** guru and if person is not sincere and wants to be defrauded Krishna directs him to false guru. However under the influence of illusion such a person thinks that this pseudo guru – is true. But this is not truth. The Truth is ONE and there cannot be two truths, not eighty, more so. What is at the present taken as the truth is called MAYA.

Srila Prabhupada says: "If you want a cheap guru, or if you want to be cheated, then you will find many cheating *gurus*. But if you are sincere, you will find a sincere guru."

(Science of the self-realization ch. 2)

For us it is still not comprehensible why people sinking in the ocean of material existence allow these cheaters to defraud them, but may be they want to be defrauded themselves? Is it a trick of Maya or their own desire?

There are enough of books to understand — only Srila Prabhupada, being the direct representative of Supreme Personality of Godhead, can be a **bona fide** *diksha-guru*. Being *tree-kala-gya* Srila Prabhupada foresaw what would happen after His death and He took care to leave us a document: "Declaration of Will from 04.06.1977" and "Last Order from 09.07.1977" where Srila Prabhupada describes himself how the Worldwide Society "ISKCON" should function and how initiation should be performed after His departure. But despite all this, there were "SUCH..." people who so cunningly deluded thousands and thousands of devotees. Diksha-guru should be a realized person - the *siddha-purusha* of the mantra which he gives. It's amazing, that during all these years we devotees never assigned a question: Why there are so many *diksha-gurus*? Are they ALL *siddha-purushas*? *Maha-bhagavatas*? Representatives of Krishna? Will each of them bring us to the spiritual world? And if not! Then why is such *guru* needed? "Simple fashion?" as Srila Prabhupada says. By the way, let us say few words on fashion. Nowadays it's very much in fashion to become a guru: prestige, glory, mastery and money! Nice "guru-business".

"**One should understand the spiritual master to be as good as I am," said the Blessed Lord**."

(The science of self-realization, ch.2)

With every year there appear more and more people wishing to trying the "robe" of a diksha-guru and occupy the position of God. Well, now here in Russia also appear so called "guru-gods". For such a self-appointed gurus, ISKCON — is a big "PIE", and each of them wants his have "piece of pie".

* * *

"DIKSHA" DIAGRAM

"Diksa* is the process by which one can awaken his transcendental knowledge and vanquish all reactions caused by sinful activity. A person expert in the study of the revealed scriptures knows this process as *diksa."

(C.c. Madhya, 15.108, purport)

DI

↓

DIVYA-JNANA

↓

Divya-jnana — (it comprises) Knowledge of the original form of the Supreme Personality of Godhead within the mantra (given by the Guru) along with the knowledge of the specific relationship with the Supreme Lord. (Bhakti Sandharbha 243).

KSA

↓

KSAPAYATI

↓

Ksapayati — annihilation. (Sh.B. 4.24.61.).

This relates to annihilation of the sins.

This process includes shiksha-gurus, including vartma-pradarshaka-guru, temple president and of course the diksha-guru:

DETERMINATION	**REAL INITIATION**
RECOMMENDATION	**TEMPLE PRESIDENT**
FORMAL VOW	**DIKSHA-GURU**
FIRE YAJNA	**TEMPLE PRESIDENT**
NAME GIVING	**RITVIK**
DIVYA-JNANA	**DIKSHA-GURU**
LIBERATION	**DIKSHA-GURU**

***"Diksa* actually means initiating a disciple with transcendental knowledge by which he becomes freed from al] material contamination."**

(C.c. Madhya, 4.111, purport)

"In other words, the spiritual master awakens the sleeping living entity to his original consciousness so that he can worship Lord Visnu. This is the purpose of *diksa,* or initiation. Initiation means receiving the pure knowledge of spiritual consciousness."

(C.c. Madhya, 9.61, purport)

COMMENTARY:

Word "Diksha" consists of two syllables "DI" and "KSA" which contain significant importance and meaning. Syllable "DI" means - *Divya-jnana* knowledge of God and our relations with Him (svarupa) and all this together is conveyed within the ***mantra*** which we receive from Guru. Syllable "KSA" means – to annihilate. (In this case it concerns the sin). So, that person who is able to **place** this *mantra* in the heart of a seeker can be called a "*Diksha-guru*" and the process through which spiritual master liberates disciple from sins is identified as *diksha* or initiation. **Bona fide** guru – is ONE! Only person who has received a special authority from Supreme Personality of Godhead or from previous *acharya* in the chain of true disciplic succession can be such a *diksha-guru*. This "Diksha" diagram is very clear even without our commentary. But presently there appear so many of false gurus that we had to make this explanation for sincere and honest souls attracted by this Movement of Krishna Consciousness and also for neophytes wishing to accept a spiritual master.

Conclusion: Only such a person like Srila Prabhupada is worth of being a *DIKSA-GURU*.

Crime of GBC

His Divine Grace A.C. Bhaktivedanta Svami Prabhupada created and developed the International Society of Krishna consciousness which He based on seven main goals fixed in the ISKCON registration certificate from July 13 1966.

This is the way installed by Srila Prabhupada for International Society of Krishna consciousness. Seven main goals:

1. To systematically propagate spiritual knowledge to society at large and to educate all peoples in the techniques of spiritual life in order to check the imbalance of values in life and to achieve real unity and peace in the world.
2. To propagate a consciousness of Krishna, as it is revealed in the Bhagavad-gita and the Srimad-Bhagavatam.
3. **To bring the members of the Society together with each other and nearer to Krishna**, the prime entity, thus to develop the idea within the members, and humanity at large, that each soul is part and parcel of the quality of Godhead (Krishna).
4. To teach and encourage the sankirtana movement, congregational chanting of the holy names of God as revealed in the teachings of Lord Sri Chaitanya Mahaprabhu.
5. To erect for the members, and for society at large, a holy place of transcendental pastimes, dedicated to the personality of Krishna.
6. **To unite members of the society into joint famaly** for the purpose of teaching a simpler and more natural way of life.
7. With a view towards achieving the aforementioned purposes, to publish and distribute periodicals, magazines, books and other writings.

Srila Prabhupada wanted to see the International society of Krishna consciousness exactly like this, He wanted us to walk ONLY this way and make all these seven goals come true. If we are attentive to the development of our Krishna consciousness Movement we can easily recognize that far from all of these purposes are fulfilled for hundred percent. Third point is executed partly, but sixth point is totally ignored.

Thanks to a superhuman efforts and unusual activity in the perfect transcendental preaching of His Divine Grace Srila Prabhupada the International society of Krishna consciousness quickly succeeded and became popular among youth of America. When this Movement started taking huge range Srila Prabhupada created GBC for governing the International society of Krishna consciousnesses (ISKCON). He drew a plane of management and fixed all the necessary standards and instructions for the further management of ISKCON.

Srila Prabhupada introduces GBC as the highest managing authority and this is specifically noted in His Declaration of will.

1. The Governing Body Commission (GBC) will be the ultimate managing authority of the entire Internationa Society of Krishna Consciousness.

(Srila Prabhupada, Declaration of Will 4.06.77 point 2)

This can make an impression that GBC has full power to manage ISKCON. However, in the second clause of this Declaration Srila Prabhupada clearly defines its role as executive and accurately fixes the limits of its scope of authority.

2. Each temple will be an ISKCON property and will be managed by three executive directors. The system of management will continue as it is now and there is no need of any change.

(Srila Prabhupada, Declaration of Will 4.06.77 point 3)

GBC also gives definition of its own duties:

"Resolved: The GBC (Governing Body Commission) has been established by His Divine Grace A.C. Bhaktivedanta Swami Prabhupada to represent Him in carrying out the responsibility of managing the International Society for Krishna Consciousness of which He is the Founder-Acarya and supreme authority. The GBC **accepts as its life and soul His divine instructions** and recognizes that it is completely dependent on His mercy in all respects. The GBC **has no other function or purpose other than to execute the instructions** so kindly given by His Divine Grace and **preserve** and spread His Teachings to the world **in their pure form."**

(Definition of GBC, Resolution 1, GBC minutes 1975)

"In order to receive first initiation, one must have been a full time member for six months. For second initiation there should be at least another one year after the first initiation."

(GBC Resolution No. 9, March 25th, 1975)

These resolutions were specially issued to exactly define how ISKCON should be managed and were approved by Srila Prabhupada. They clearly define the responsibility and limits of GBC's authority, which is entrusted duties of managing the society. As you have already guessed, dear devotees, these standards are not followed by GBC and we know nothing about them. Further we shall understand how GBC, guided by its own invented ideas suggested by *divyi-maya,* destroys the Movement of Krishna Consciousness created by Srila Prabhupada with such a care.

Immediately after Srila Prabhupada's departure GBC refused to follow directions of our acharya and their promises, notarized in written form. And they have been preparing it with much care. When Srila Prabhupada was still alive (physically present) after 1972, they started making changes in His books trying to adapt them to their invented philosophy, particularly where *diksha-guru* matter was concerned. By that they were preparing a base ground for their criminal activity in the future. They started with "Bhagavad-gita as it is". Harikesha Svami was imposed a responsibility to execution of this criminal affair. There were many crimes caused by GBC including murders, violence, threats, beating and forbids.

And now we see that all books of Srila Prabhupada are changed as compared to their essential condition. The Publishers B.B.T. (Bhaktivedanta Book Trust) acknowledge the fact that at the request of GBC they made changes in the books of Srila Prabhupada to remove phrases "inconvenient" for GBC.

In all books there are made more than thousand changes of philosophical nature. In the second publishing of "Bhagavat-gita" there were made more than hundred changes and additions by GBC instructions and without any authoritative sanctions. In third publishing of "Bhagavad-gita" in 2001 there were made so many changes and additions that it cannot be called "Bhagavad-gita **as it is**" any longer. A lot of changes also appeared in Srila Prabhupada's commentaries and in the translation of Sanskrit text.

We shall give analysis of only one very important verse of Bhagavat-gita 4.34 and its commentary, revealing the truth for the general good. In this verse words of Krishna were changed. In first two sentences Krishna speaks of spiritual master in singular. In the third sentence it is changed for plural.

Here we present the changed verse. (B.g. 4.34.) published after 1972.

tad viddhi pranipatena pariprasnena sevaya
upadeksyanti te jnanam jnaninas tattva darsinah

SYNONYMS

*Tat — that knowledge of different sacrifices; viddhi — try to understand; pranipätena — by approaching a spiritual master; pariprasnena — by submissive inquiries; sevayä — by the rendering of service; upadeksyanti— **they will initiate**; te—you; jnänam—into knowledge; jnäninah — the self-realized; tattva — of the truth; darsinah — seers.*

TRANSLATION

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized **souls** can impart knowledge unto you because **they have** seen the truth".

Here we present the authentic verse. (B.g. 4.34.1972).

tad viddhi pranipatena pariprasnena sevaya
upadeksyanti te jnanam jnaninas tattva darsinah

SYNONYMS

*Tat — that knowledge of different sacrifices; viddhi — try to understand; pranipätena — by approaching a spiritual master; pariprasnena — by submissive inquiries; sevayä — by the rendering of service; upadeksyanti— **initiate;** te — unto you; jnänam — knowledge; jnäninah — the self-realized; tattva — of the truth; darsinah — seers.*

TRANSLATION

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized **soul** can impart knowledge unto you because **he has** seen the truth".

In letter for letter translation of this verse the Sanskrit word *upadeksyanti* - to **initiate** and this is literally translated as - "show initiative" or, in other words, "be capable" they have translated it in plural adding words - "**they will**", to word "**initiate**", that means – **they are capable**. And in literary translation, word "he", that is to say the soul, (singular) was changed for word "they" (plural). This is how they cheat simple-hearted people, changing holy scriptures, adapting them to their invented philosophy of *guru-tattva*.

As we see Sanskrit texts themselves remain unchanged, but word-for-word and literary translations are changed. There are already three versions of this verse and commentary to it.

Here we present second version of the changed verse. (B.g. 4.34. 2001) Russian publishing.

"To learn the truth, entrust yourself to a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls can impart knowledge unto you because they have seen the truth".

The third version of the changed verse (B.g. 4.34.):

"Try to learn the truth addressing a spiritual master. Inquire from him submissively and render service unto him. The self-realized souls are able to open the knowledge to you because they have already realized it".

We bring to your attention a small paragraph of the Srila Prabhupada's changed commentary to the verse 4.34., where there was added whole sentence, which Srila Prabhupada never wrote:

"Nor by independent study of books of knowledge can one progress in spiritual life."

(B.g.1986. the verse 4.34. commentary)

Changed commentary (B.g. 4.34. after 1972).

"Therefore, mental speculation or dry arguments cannot **help lead one to the right path. Nor by independent study of books of knowledge can approach a bona fide spiritual life.** One has to approach a bona fide spiritual master to receive the knowledge "

The authentic commentary (B.g. 4.34., before 1972).

"Therefore, mental speculation or dry arguments cannot help **one progress in spiritual life.** One has to approach a bona fide spiritual master to receive the knowledge"

And here is what Srila Prabhupada says himself:

"In my books the philosophy of Krishna Consciousness is explained **fully** so if there is anything which you do not understand, then you simply have to read again and again. By reading daily **the knowledge will be revealed to you** and by this process your **spiritual life will develop**." (Letter to Bahurupa 22.11. 74).

What for would Shrila Prabhupada write so many books if studying them nobody would be able to develop spiritually? What for? Shrila Prabhupada says: "**Spread my Books in thousands, a millions. Study my books and then you will get the answers to all of your questions".**

Here is a small fragment from book "Last days of Prabhupada" Tamal Krishna Gosvami.

EPILOGUE

"Srila Prabhupada says (record from June 9): "If you want to know me, read my books". Presently in some circles it is usual to consider that to understand the books of *Maha-bhagavata* and *Maha-bhagavata* himself is only possible by listening the explanations of the other *maha-bhagavata*. But Srila Prabhupada himself considers that it is enough to read His books for that. If this were impossible, then would it be worth for Him to take so much strain to write them?" (Bhakti Vijnana Gosvami, November 8 2002)

Here we completely agree with B.V. Goswami Maharaja. There is no need to search for the other *Maha-bhagavata* to understand Srila Prabhupada's books and Praphupada himself. To progress spiritually we need to surrender to Srila Prabhupada and attentively read His books. Thus, by means of his books Srila Prabhupada endows us with transcendental knowledge (*divya-jnana*). From here it follows that transaction of transcendental knowledge is the initiation.

"**Dīkṣā actually means initiating a disciple with transcendental knowledge by which he becomes freed from all material contamination."**

(C.C., Madhya, 4. 111. commentary)

Since Srila Prabhupada by means of His books initiates us with transcendental knowledge He becomes for us a **bona fide** *diksha-guru*. Despite his positive words about the philosophy presented in Srila Prabhupada's books Bhakti Vijnana Goswami Maharaja still assumed a responsibility of a *diskha-guru* and accepts disciples initiating them on his own name.

Recently GBC has made one more innovation in order to strengthen somehow already weakened *sidhanta*. They have added to their *pranama*, Srila Prabhupada's *pranama*, hoping thereby to correct the situation and raise spiritual power among devotees. Such an innovation cannot correct the hopeless situation in our Society. Until GBC abandons its invented concept of initiation and accepts the last order of Srila Prabhupada from (July 9 1977) the state of things wouldn't better. This means that they should occupy position of *shiksha-guru* and act as ritviks (priests), they should conduct ritual of initiation on behalf of Srila Prabhupada, chant on the beads, give spiritual name to the disciple, inform him that now he is a disciple of Srila Prabhupada and that he should read *pranama-mantra* to Srila Prabhupada only.

If devotee wants to progress spiritually he must chant *pranama* to Srila Prabhupada only, meditate on Him and serve Him. Devotee should not chant *pranama* to these "gurus" and accept them as object of meditation and service, as well as consider them to be infallible.

This is how they shelter themselves behind the name of Srila Prabhupada in order to remain on the position of *diksha-guru*.

As we already know *diksha-guru* should be on the level of *Maha-bhagavata*.

> ***Mahā-bhāgavata****-śreṣṭho brāhmaṇo vai gurur nṛṇām*
> *sarveṣām eva lokānām asau pūjyo yathā hariḥ*
> *mahā-kula-prasūto 'pi sarva-yajñeṣu dīkṣitaḥ*
> *sahasra-śākhādhyāyī ca na guruḥ syād avaiṣṇavaḥ*

"The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class. The first-class devotee is the spiritual master for all kinds of people".

"When one has attained the topmost position of *mahā-bhāgavata*, he is to be accepted as a guru and worshiped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru."

(C.C., Madhya, 24.330, commentary)

Unauthorized ISKCON gurus can initiate no one into Krishna consciousness since they do not possess the necessary qualification and never got instructions to initiate others. Indeed, they simply defraud the unsophisticated people using all kind of tricks. All whom they accept as their disciples and supposedly give initiation into chanting Hare Krishna *Maha-mantra* are already initiated with Hare Krishna mantra by His Divine Grace Srila Prabhupada by means of His books. In other words if person has got the *Maha-mantra* from books of Srila Prabhupada and started sincerely repeating it daily on 16 rounds following directions of Srila Prabhupada, then initiation has already taken place in his heart. Desire of power, fame, money, worship of oneself and control over other devotees pushes them to commit a crime (make changes in holy scriptures) and give their false interpretation of *guru-tattva* philosophy.

Srila Prabhupada says: "As soon as you interpret or change the scriptures, the scripture loses its authority. Then another man will come and interpret things in his own way. Another will come and then another, and in this way the original purport of the scripture is lost."

"Those who first broke away from the message as it is and those who followed them by breaking away themselves are both to blame."

(Dialectical Spirotualism)

Dear devotees please pay your attention to what Srila Prabhupada says. Many of us, maybe even each, try to spread Krishna consciousness everywhere and we should be very careful in what we preach. We must understand and fully realize what are we preaching and never deviate from the teaching of Srila Prabhupada even for a jot. If we preach distorted philosophy of *guru-tattwa*, presented by unauthorized ISKCON gurus, which disagrees with siddhanta clearly installed by Srila Prabhupada. In other words, if we in our preaching present unauthorized ISKCON gurus as bona fide *diksha-gurus*, representatives of Supreme Personality of Godhead, then it will lead us to spiritual degradation and suffering in the end, because of our own invalid interpretation of Vedic literature.

Srila Prabhupada says: “Holy scripture is energy of God. The Supreme Peraonality of Godhead spreads his energy, and this energy is His principle.”

“If we apply our finite reasoning and try to change God’s instructions according to our whims, we will suffer."

(Dialectical Spiritualism)

The blame for such a CRIME, changing the holy scriptures, fully lays on GBC.

"**Each temple will be an ISKCON property** and will be managed by three executive directors. The system of management **will continue as it is now and there is no need of any change**".

(Srila Prabhupada, Declaration of Will 4.06. 1977 point 2)

“The executive directors who have herein been designated are appointed for life. In the event of death or failure to act for any reason of any of the said directors, a successor director or directors may be appointed by the remaining directors, provided the new director is **my initiated disciple** following strictly all the rules and regulations of the International Society for Krishna Consciousness as detailed in my books, and provided that there are never less than three (3) or more than five (5) exeutive directors acting at one time.”

(Srila Prabhupada, Declaration of Will 4.06.1977 the point 3)

“**This is the function of the GBC**, to see that one may not be taken away by maya. The GBC should all be the **instructor *gurus***. **I am the initiator guru**, **and you should be the instructor guru** by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. **This is what I want."**

(Letter of Srila Prabhupada to Madhudvisa, 4.08.75)

“Now I have invested the GBC for maintaining the standard of our Krsna Consciousness Society, so keep the GBC very vigilant. I have already given you full directions in my books.”

(Srila Prabhupada, letter to Satsvarupa 13.9.70)

“The standards I have already given you, now try to maintain them at all times under standard procedure. Do not try to innovate or create anything or manufacture anything, that will ruin everything.”

(Srila Prabhupada Letter to Bali Mardan and Pusta Krsna, 18/9/72)

“I have appointed originally 12 GBC members and I have given them 12 zones for their administration and management, but simply by agreement you have hanged everything, so what is this, I don’t know.”

(Srila Prabhupada Letter to Rupanuga, 4/4/72)

“What will happen when I am not here, shall everything be spoiled by GBC?”

(Srila Prabhupada Letter to Hansadutta, 11/4/72)

Being a *tri-kala-gia* Srila Prabhupada has foreseen what would happen after His death and all these anxiety Srila Prabhupada was showing especially for us, so that we would be able to give correct judgment to the circumstances we may face in the future.

We would like to turn your attention to the point 3 of the Declaration of Will from 04. 06. 1977. It can be fulfilled only in case the second clause of given Declaration of Will and **directive** from 09. 07. 1977 (see appendix) is observed. It becomes clear from here that new coming devotees should become disciples of His Divine Grace A. C. Bhaktivedanta Svami Prabhupada. This process should be followed for as long as ISKCON exists.

Chapter second

Appendix

So we have approached the main point. Before leaving this world Srila Prabhupada has written a "Declaration of Will" from 4.06.1977 and has published "directive" from 9.07.1977, which was sent to all temples and centers of ISKCON.

Tridandi Goswami

A.C. Bhaktivedanta Swami

Founder-Acharya:
International Society for Krishna Conciousness

CENTER: Krsna-Balarama Mandir,
Bhaktivedanta Swami Marg,
Ramanareti, Vrndavana, U. P.
DATE: 4th June, 1977

DECLARATION OF WILL

I, A.C.Bhaktivedanta Swami Prabhupada, Founder-Acarya of the International Society for Krishna Conciousness, Settlor of the Bhaktivedanta Book Trust, and disciple of Om Visnupada 108 Sri Srimad Bhaktisiddhanta Sarasvati Goswami Maharaja Prabhupada, presently residing at Sri Krsna-Balarama Mandir in Vrndavana, make this my last Will:

1. The Governing Body Commision (GBC) will be the ultimate managing authority of the entire International Society for Krishna Consciousness.

2. Each temple will be an ISKCON property and will be managed by three executive directors. The system of management will continue as it is now and there is no need of any change.

3. Properties in India will be managed by the following executive directors:

a) Properties at Sri Mayapur Dhama, Panihati, Haridaspur and Calcutta: Gurukrpa Swami, Jayapataka Swami, Bhavananda Goswami, and Gopal Krsna das Adhikari.
b) Properties at Vrndavana: Gurukrpa Swami, Akshoyananda Swami, and Gopal Krsna das Adhikari.
c) Properties at Bombay: Tamal Krsna Goswami, Giriraj das Brahmachary, and Gopal Krsna das Adhikari.
d) Properties at Bhubaneswar: Gour Govinda Swami, Jayapataka Swami, and Bhagawat das Brahmachari.
e) Properties at Hyderbad: Mahamsa Swami, Sridhar Swami, Gopal Krsna das Adhikari, and Bali Ivlardan das Adhikari.

The executive directors who have herein been designated are appointed for life. In the event of death or failure to act for any reason of any of the said directors, a successor director or directors may be appointed by the remaining directors, provided the new director is my initiated disciple following strictly all the rules and regulations of the International Society for Krishna Conciousness as detailed in my books, and provided that there are never less than three (3) or more than five (5) executive directors acting at one time.

4. I have created, developed and organized the International Society for Krishna Conciousness, and as such 1 hereby will that none of the immovable properties standing in the name of ISKCON in India shall ever be mortgaged, borrowed against, sold, transferred, or in any way encumbered, disposed of, or alienated. This direction is irrevocable.

5. Properties outside of India in principle should never be mortgaged, borrowed against, sold, transferred or in any way encumbered, disposed of, or alienated, but if the need arises, they may be mortgaged, borrowed against, sold, etc., with the consent of the GBC committee members associated with the particular property.

6.→The properties outside of India and their associated GBC committee members are as follows:

a) Properties in Chicago, Detroit, and Ann Arbor: Jayatirtha das Adhikari, Harikesa Swami, and Balavanta das Adhikari.

b) Properties in Hawaii, Tokyo, Hong Kong: Guru Krpa Swami, Rameswara Swami, and Tamal Krsna Goswami.

c) Properties in Melbourne, Sydney, Australia Farm: Guru Kфa Swami, Hari Sauri, and Atreya Rsi.

d) Properties in England (London Radlett), France, Germany, Netherlands, Switzerland, Sweden: Jayatirtha das Adhikari, Bhagavan das Adhikari, and Harikesa Swami.

e) Properties in Kenya, Mauritius, South Africa: Jayatirtha das Adhikari, Brahmananda Swami and Atreya Rsi.

f) Properties in Mexico, Venezuela, Brazil, Costa Rica, Peru, Ecuador, Colombia, Chile: Hrdayananda Goswami, Panca Dravida Swami, and Brahmananda Swami.

g) Properties in Georgetown, Guyana, Santa Domingo, St. Augustine: Adi Kesava Swami, Hrdayananda Gowami, and Panca Dravida Swami.

h) Properties in Vancouver, Seattle, Berkeley, Dallas: Satsvarupa das Goswami, Jagadisa das Adhikari, and Jayatirtha das Adhikari.

i) Properties in Los Angeles, Denver, San Diego, Laguna Beach: Rameswara Swami, Satsvarupa das Goswami, and Adi Kesava Swami.

j) Properties in New York, Boston, Puerto Rico, Port Royal, St. Louis, St. Louis Farm; Tamal Krsna Goswami, Adi Kesava Swami, and Rameswara Swami.

k) Properties in Iran: Atreya Rsi, Bhagavan das Adhikari, and Brahmananda Swami.

1) Properties in Washington D.C., Baltimore, Philadelphia, Montreal and Ottawa, Rupanuga das Adhikari, Gopala Krsna das Adhikari, and Jagadisa das Adhikari.

m) Properties in Pittsburgh, New Vrndavana, Toronto, Cleveland, Buffalo, Kirtanananda Swami, Aterya Rsi, and Balavanta das Adhikari.

n) Propertiesiin Atlanta, Tennessee Farm, Gainsville, Miami, New Orleans, Mississippi Farm, Houston: Balavanta das Adhikari, Adi Kesava Swami, and Rupanuga das Adhikari.

o) Properties in Fiji: Hari Sauri, Atreya Rsi, and Vasudev.

7. I declare, say and confirm that all the properties, both movable and immovable, which stand in my name, including current accounts, savings accounts and fixed deposits in various banks, are the properties and assets of the International Society for Krishna Consciousness, and the heirs and successors of my previous life, or anyone claiming through them, have no right, claim or interest in these properties whatsoever, save and except as provided hereafter.

8. Although the money which is in my personal name in different banks is being spent for ISKCON and belongs to ISKCON, I have kept a few deposits specifically marked for allocating a monthly allowance of Rs. 1000/-each to the members of my former family (two sons, two daughters and wife). After the death of the members of my former family, these specific deposits (софиз, interests, and savings) will become the property of ISKCON for the софиз of the trust, and the descendants of my former family or anybody claiming through them shall not be allowed any further allowance.

9. I hereby appoint Guru Kфa Swami, Hrdayananda Goswami, Tamal Krsna Goswami, Rameswara Swami, Gopal Krsna das Adhikari, Jayatirtha das Adhikari and Giriraj das Brahmachary to act as executors of this Will. I have made this Will this 4th day of June, 1977, in possession of full sense and sound mind, without any persuasion, force or compulsion from anybody.

Witnesses:
A.C.Bhaktivedanta Swami

The above Will was signed by Srila Prabhupada and sealed and witnessed by the following: Tamal Krsna Goswami Bhagavan das Adhikari and several other witnesses, (signatures appear on the original document)

ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder-Acharya : His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

July 9th, 1977

To All G.B.C., and Temple Presidents

Dear Maharajas and Prabhus,

Please accept my humble obeisances at your feet. Recently when all of the GBC members were with His Divine Grace in Vrndavana, Srila Prabhupad indicated that soon He would appoint some of His senior disciples to act as "rittik" - representative of the acarya, for the purpose of performing initiations, both first initiation and second initiation. His Divine Grace has so far given a list of eleven disciples who will act in that capacity:

His Holiness Kirtanananda Swami
His Holiness Satsvarupa das Gosvami
His Holiness Jayapataka Swami
His Holiness Tamal Krsna Gosvami
His Holiness Hrdayananda Gosvami
His Holiness Bhavananda Gosvami
His Holiness Hamsadutta Swami
His Holiness Rameswara Swami
His Holiness Harikesa Swami
His Grace Bhagavan das Adhikari
His Grace Jayatirtha das Adhikari

In the past Temple Presidents have written to Srila Prabhupad recommending a particular devotee's initiation. Now that Srila Prabhupad has named these representatives, Temple Presidents may henceforward send recommendation for first and second initiation to whichever of these eleven representatives are nearest their temple. After considering the recommendation, these representatives may accept the devotee as an initiated disciple of Srila Prabhupad by giving a spiritual name, or in the case of second initiation, by chanting on the Gayatri thread, just as Srila Prabhupad has done. The newly initiated devotees are disciples of His Divine Grace A.C. Bhaktivedanta Swami Prabhupad, the above eleven senior devotees acting as His representative. After the Temple President receives a letter from these representatives giving the spiritual name or the thread, he can perform the fire yajna in the temple, as was being done before. The name of a newly initiated disciple should be sent by the representative who has accepted him or her to Srila Prabhupad, to be included in His Divine Grace's "Initiated Disciples" book.

Hoping this finds you all well,

Your servant,

Tamal Krsna Gosvami

Tamal Krsna Gosvami
Secretary to Srila Prabhupad

Approved: A.C. Bhaktivedanta Swami

ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS

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His Holiness Hamsadutta Swami
His Holiness Ramesvara Swami
His Holiness Harikesa Swami
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Hoping this finds you all well

Your servant,
(signature appears on the original document)
Approved Tamal Krsna Goswami
Secretary to Srila Prabhupada *(Srila Prabhupada's signature appears on the original document)*

Even GBC itself confessed this document to be original.

In this document it is three times said that these new initiated devotees are disciples of His Divine Grace Srila Prabhupada.

"So as soon as one thing is three times stressed, that means final."

(Srila Prabhupada Bg. Lecture, 27/11/68, Los Angeles)

In this directive His Divine Grace Srila Prabhupada expressed in absolutely clear way his intention to remain a diksha-guru for the whole ISKCON and accept disciples through His representatives as long as the International Society of Krishna Consciousness (ISKCON) exists.

"...continue to become *ritviks* and act on my behalf.". (Letter from 31.07. 77)

Commenting on the July 9th order, Jayadvaita Swami recently wrote:

"Its authority is beyond question [...] Clearly, this letter establishes a *ritvik-guru*."

(Jayadvaita Swami 'Where the Ritvik People are Wrong' 1996)

ROOM CONVERSATION July 7th, 1977, Vrindavan

Tamal Krisna Gosvami: Srila Prabhupada, we are receiving a number of letters now, and these are people who want to get initiated. So, up until now, since you're becoming ill, we asked them to wait.

Srila Prabhupada: The local men, senior sannyasis can do that.

Tamal Krisna Gosvami: That's what we were doing... l mean, formally we were...the local GBC, sannyasis were chanting on their beads, and they were writing to Your Divine Grace; and you were giving a spiritual name. So should that process be resumed, or should we...? l mean, one thing is that it is said that the spiritual master takes on the...you know, he takes on the...he has to cleanse the disciple by...so we don't want that you should have to uh...your health is not so good, so that should not be...that's why we've been asking everybody to wait. I just want to know if we should continue to wait come more time.

Srila Prabhupada: No, the senior sannyasis...

Tamal Krisna Gosvami: So they should continue to...

Srila Prabhupada: You can give me a list of sannyasis. I'll mark who will...

Tamal Krisna Gosvami: Ok.

Srila Prabhupada: You can do. Kirtanananda can do. And our Satsvarupa can do. So these three, you can give, begin.

Tamal Krisna Gosvami: So supposing someone is in America, should they simply write directly to Kirtanananda or Satsvarupa?

Srila Prabhupada: Nearby. Jayatirtha can give.

Tamal Krisna Gosvami: Jayatirtha.

Srila Prabhupada: Bhagavan. And he can do also. Harikesa.

Tamal Krisna Gosvami: Harikesa Maharaja.

Srila Prabhupada: And...five, six men, you divide, who is nearest.

Tamal Krisna Gosvami: Who is nearest. So persons wouldn't have to write to Your Divine Grace. They could write directly to that person?

Srila Prabhupada: Hm.

Tamal Krisna Gosvami: Actually they are initiating that person on Your Divine Grace's behalf. The persons who are initiated are still your...

Srila Prabhupada: Second initiation. We shall think over, second initiation.

Tamal Krisna Gosvami: This is for the first initiation. OK. And for second initiation, for the time being they should...

Srila Prabhupada: No, they have to wait. Second initiation, that should be given...

Tamal Krisna Gosvami: Should...some devotees are writing you now for second initiation, and l am writing them to wait a while, because you are not will. So can l continue to tell them that?

Srila Prabhupada: They can be second initiation.

Tamal Krisna Gosvami: By writing you?

Srila Prabhupada: No. These men.

Tamal Krisna Gosvami: These men. They can also do second initiation. So there's no need for devotees to write to you for first and second initiation. They can write to the man nearest them. But all these persons are still your disciples. Anybody who gives initiation is doing so on your behalf.

Srila Prabhupada: Yes.

Tamal Krisna Gosvami: You know that book I'm maintaining of all of your disciple's names? Should l continue that?

Srila Prabhupada: Hm.

Tamal Krisna Gosvami: So if someone gives initiation. like Harikesa Maharaja, he should send the person's name to us here, and I'll enter it into the book. OK. Is there someone else in India that your want to do this?

Srila Prabhupada: India? I am here. We shall see. In India Jayapataka.

Tamal Krisna Gosvami: Jayapataka Maharaja?

Srila Prabhupada: You are also in India. You can note down these names.

Tamal Krisna Gosvami: Yes I have them.

Srila Prabhupada: Who are they?
Tamal Krisna Gosvami: Kirtanananda Maharaja, Satsvarupa Maharaja, Jayatirtha Prabhu, Bhagavan Prabhu, Harikesa Maharaja, Jayapataka Maharaja, and Tamal Krisna Maharaja.
Srila Prabhupada: That's nice. Now you distribute.
Tamal Krisna Gosvami: Seven. There's seven names.
Srila Prabhupada: For the time being, seven names, sufficient. ... You can make, Ramesvara.
Tamal Krisna Gosvami: Ramesvara Maharaja.
Srila Prabhupada: And Hrdayananda.
Tamal Krisna Gosvami: Oh, yeah. South America.
Srila Prabhupada: So without waiting for me, whoever you consider deserves...That will depend on discretion.
Tamal Krisna Gosvami: On discretion.
Srila Prabhupada: Yes.
Tamal Krisna Gosvami: That's first and second initiations.
Srila Prabhupada: Hm.
Tamal Krisna Gosvami: Shall I send a kirtana party, Srila Prabhupada?

ISKCON

INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS
Founder-Acharya: His Divine Grace A.C.Bhaktivedanta Swami Prabhupada

July 11th, 1977

My dear Kirtanananda Maharaja,

Please accept my most humble obeisances at your feet. His Divine Grace Sri la Prabhupad has just received the latest issue of Brijabasi Spirit, Vol. IV, No.4, which brought Him great joy. As He looked at the cover showing Kaladri performing a fire ceremony, He said: "Just see his face how devotee he is, so expert in everything." When Srila Prabhupad opened the first page, His eyes fixed on the picture of Radha-Vrindavana Candra, and He said: "Vrindavana Bihari - so beautiful. There is no danger wherever Vrindavana Candra is." After enjoying the whole magazine thoroughly, Srila Prabhupada said: "It is printed on their own press. It is very good progress." His Divine Grace very much appreciated the article 'How I Was Deprogrammed' by the young devotee boy. Prabhupad was feeling great sympathy when he heard his story and said: "If one man is turned like this boy, then this movement is successful. There is good prospect, good hope. You all combine together and push this movement on and on. Now I am assured that it will go on." While going through the magazine, Srila Prabhupad also saw your good photo on the page 'Istagosthi', and Srila Prabhupad bestowed a long loving look upon your good self, expressing his deep appreciation for how you have understood this Krsna Consciousness.

A letter has been sent to all the Temple Presidents and GBC which you should be receiving soon, describing the process for initiation to be followed in the future. Srila Prabhupad has appointed thus far eleven representatives who will initiate new devotees on His behalf. You can wait for this letter to arrive (the original has been sent to Ramesvara Maharaja for duplicating), and then all of the persons whom you recommended in your previous letters can be initiated.

His Divine Grace has been maintaining His health on an even course, and most amazingly has doubled His translation work, keeping pace with the doubling of book distribution. Hoping this meets you well.

Your servant,
(signature appears onthe original document)
Tamal Krsna Goswami Secretary to Srila Prabhupad
His Holiness Kirtanananda Swami
c/o ISKCON New Vrndavana

Fragment from Yashodanandan Svami diary

Here I want to present a fragment from Yashodanandana Svami's diary. This episode describes the dialogue which took place between Yashodanandan Svami and Tamala-Krishna Goswami on July 10 1977.

10 July, 9-25 morning. Tamala-Krishna Maharaja comes from Srila Prabhupada's room near the garden (I came from gurucul).

Tamala-Krishna Gosvami: Hari Bol. Yashoda have you seen it?

Yashodanandana Svami: No, what is this?

Tamala-Krishna Gosvami: This is signed by Prabhupada. (He was shown the signature of Srila Prabhupada in the left lower corner of the letter. I read the letter and asked him):

Yashodanandana Svami: What does it all mean?

Tamala-Krishna Gosvami: Devotees were writing to Prabhupada asking for initiation but now Prabhupada has named eleven ritviks who can give initiations on his name. Prabhupada said that later others can be added.

Yashodanandana Svami: But when Prabhupada leaves?

Tamala-Krishna Gosvami: They will be ritviks. This is what Prabhupada said. All this is recorded on the tape-recorder. Hari bol. I returned to gurucula pondering about the talk with Maharaja.

***

LETTER from Tamal Krsna Goswami to Hansadutta.

(on Srila Prabhupada's behald)

July 31st, 1977

My dear Hamsadutta Maharadja,

Please accerpt my most humble obeisances at your feet. I have been instructed by His Divine Grace Srila Prabhupad to thank you for your letter dated July 25th, 1977.

You have written to Srila Prabhupad saying you do not know why He has chosen you to be a recipient of his mercy. His Divine Grace immediately replied: "It is because you are my sincere servant. You have given up attachment for a beautiful and qualified wife and that is a great benediction. You are a real preacher. Therefore I like you. (*then laughing*) Sometimes you become obstinate, but that is true of any intelligent man. Make your own field and continue to be ***ritvik*** and act on my behalf."

Srila Prabhupada listened with great enthusiasm as I read to him the newspaper article. His Divine Grace was very pleased: "This article will increase your prestige. It is very nice article. Therefore the newspaper has spared so much space to print it. It is very nice. It must be published in *Back to Godhead*. Now, there is a column in the *Bask to Godhead* called 'Prabhupad Speaks Out'. Your article may be entitled 'Prahupad's Disciple Speaks Out'. Yes, we shall publish this article certainly. Let this rascal be fool before the public. I have enjoyed this article very much. I want my disciples to speak out...backed by complete reasoning. *Brahma sutra sunisthita*, this is preaching. Be blessed. All my disciples go forward, You have given the challenge They cannot answer. This Dr. Kovoor should be invited...For Dr. Svarupa Damodara's convention on 'Life comes from Life'. He can learn something at this scientific conference."

Yes, you should certainly get come ISKON Food Relief money. For your program, American money collected and sent for food distribution. That is my proposal. Three hundred people coming is no joke. You mentioned so many nice preparations. I would like to eat but l cannot. At simply hearing these names (of preparations) it is satisfying. Just thinking this morning of you, and now you have written me.

(last paragraph illegible)

Your Servant,
(signature appears on the original document)
Tomal Krsna Gosvami
Sekretary to Srila Prabhupad

ROOM CONVERSATION July 19th, 1977, Vrindavan

Tamal Krisna Gosvami: Upendra and l could see it far last... (break)

Srila Prabhupada: And nobody is going to disturb you there. Make your own field and continue to become *ritvik* and act on my charge. People are becoming sympathetic there. The place is very nice.

Tamal Krisna Gosvami: Yeah. He says: 'The introduction of *Bhagavad-Gita* has been translated into Tamil, And l will have the second charter done next. Then publish a small booklet for immediate distribution.

***

PYRAMID HOUSE CONFESSIONS December 3rd, 1980, Los Angeles

Tamal Krsna Maharaja: 'I've had a certain realization a few days ago.(...) There are obviously so many statements by Srila Prabhupada that his Guru Maharaja did not appoint any successors.(...) Even in Srila Prabhupada's books he says guru means by qualification...)

The inspiration came because there was a questioning on my part, so Krishna spoke. Actually Prabhupada never appointed any gurus. He appointed eleven *ritviks*. He never appointed them gurus. Myself and the other GBC have done the greatest disservice to this movement the last three years because we interpreted the appointment of *ritviks* as the appointment of gurus.

What actually happened I'll explairi. I explained it but the interpretation is wrong. What actually happened was that Prabhupada mentioned he might be appointing some *ritviks*, so the GBC met for various reasons, and they went to Prabhupada, five or six of us. (This refers to the meeting of May 28th, 1977). We asked him, 'Srila Prabhupada, after your departure, if we accept disciples, whose disciples will they be, your disciples or mine?'

Later on there was a piled up list of people to get initiated, and it was jammed up. I said, 'Srila Prabhupada, you once mentioned about *ritviks*. I don't know\what to do. We don't want to approach you, but there's hundreds of devotees named, and I'm just holding all the letters. I don't know what you want to do'.

Srila Prabhupada said, 'All right, I will appoint so many...' and he started to name them. He made it very clear that they are his disciples. At that point it was very clear in my mind that they were his disciples. Later on I asked him two questions, one: 'What about Brahmananda Swami?'. I asked him this because I happened to have an affection for Brahmananda Swami.(...) **So Srila Prabhupada said**, 'No, not unless he is qualified'. Before I got ready to type the letter, I asked him, two: 'Srila Prabhupada is this all or do you want to add more?'

He said, **'As is necessary, others may be added**.'

Now I understand that what he did was very clear. He was phsically incapable of performing the function of initiation; therefore he appointed officiating **priests** to initiate on his behalf. He appointed eleven, and he said very clearly, 'Whoever is nearest can initiate'. This is very important because when it comes to initiating, it isn't whoever is nearest, it's whereveryour heart goes. Who (you) repose your faith on, you take initiation from him. But when it's officiating, it's whoever is nearest, and he was very clear. He named them. They were spread out all over the world, and he said, 'Whoever your'e nearest, you just approach that person, and they'll check you out. Then, on my behalf, they'll initiate.' It is not a question that you repose your faith in that person - nothing. That's a function for the guru. 'In order for me to manage this movement, Prabhupada said, 'I have to form a GBC and I will appoint the following people. In order to continue the process of people joining our movement and getting initiated, I have to appoint some **priests** to help me because (...) I cannot physically manage everyone myself.'

And that's all it was, and it was never any more than that, you can bet your bottom dollar that Prabhupada would have spoken for days and hours and weeks on end about how to set up this thing with the gurus, because he had already said it a million times. He said: 'My Guru Maharaja did not appoint anyone. It's by qualification.' We made a great mistake. After Prabhupada's departure what is the position of these eleven people? (...)

Prabhupada showed that it is not just *sannyasis*. He named two people who were *grihastas*, who could at least be *ritviks*, showing that they were equal to any sannyasi. So anyone who is spiritually qualified - it's always been understood that you cannot accept disciples in the presence of your guru, but when the guru disappears, you can accept disciples if you are qualified and someone can repose their faith. Of course, they (prospective disciples) should be fully appraised at how to distinguish who is a proper guru. But if you are a proper guru, and your guru is no longer present, that is your right. It's like a man can procreate (...) Unfortunately the GBC did not recognise this point. They immediately (assumed, decided) that these eleven people are the selected gurus. I can definitely say for myself, and for which I humbly beg forgiveness from everybody, that there was definitely some degree of trying to control (...) This is the conditioned nature, and it came out in the highest position of all, 'Guru, oh wonderful! Now I am guru, and there is only eleven of us'(...).

I feel that this realization or this understanding is essential if we are to avoid further things from happening, because, believe me, it's going to repeat. It's just a question of time until things have a little bit faded out and again another incident is going to happen, whether it's here in L.A. or somewhere else. It's going to continuously happen until you allow the actual spiritual force of Krishna to be exhibited without restriction^...) I feel that the GBC body, if they don't adopt this point very quickly, if they don't realize this truth. You cannot show me anything on tape or in writing where Prabhupada says: 'I appoint these eleven as gurus.'. It does not exist because he never appointed any gurus. This is a myth. (...) The day you got initiated you get the right to be come a father when your father disappears, if you are qualified. No appointment. It doesn't require an appointment, because there isn't one.

***

The apostates

Here is what has later become of these eleven apostates.

1. — Kirtanananda

On his order three devotees were killed. He was caught in train on homosexual contact with boy. Some matajies were involved into prostitution on his order, devotees were selling drugs, one devotee was drowned. He was sentenced to twenty years of prison. Later after jail release he got imprisoned second time for racket. He was released in 2004 and tried to continue his criminal activity as a guru.

2. — Jayatirtha

Was taking drugs, involved into sex with disciples. He was saying that he was a Krishna and they were his gopies. Was killed by one of his disciples for raping his wife.

3. — Bhagavan

Has run away with someone else's wife and money. Later he got into prison. - Left ISKCON.

4. — Bhavananda

Was involved into homosexual contacts in Mayapur and Vrindavan - left ISKCON.

5. — Rameshvara

Ran away with money and fourteen years old girl.

6. — Hamsaduta

Was taking drugs, had sexual contacts with disciples - left ISKCON.

7. — Harikesha

Has robed off ISKCON for 2 ml.$ and ran away with his massager, got married. Sold huge mansion, which was earlier gifted to him by his disciples, on North Riviera for 1.2 ml. $.

8. — Hridayananda

Teacher of the Sanskrit, teaches in the university, he earns his life himself. He told to his disciples to take care of themselves on their own. He is still concerned to be a functioning "guru".

9. — Satsvarupa

Is mildly crazy, he draws baby pictures. Was caught up on relationship with a woman. Is still concerned to be a functioning "guru".

10. — Tamala-Krishna Goswami

Was Srila Prabhupada's secretary. Recently wanted to make some important statement. He died in terrible car accident. There is a suspicion that this was a pre planed murder.

11. — Jayapataka Svami

If we look at him with the eyes of Lord Caytania then he was a fallen sanyasi long ago. For a long period of time he was, put it mildly, showing too much of interest towards females. We would like to wish him to start paying interest to the last order from July 9 1977 and follow it. He still acts as a "*diksha-guru*".

As soon as these "Apostates" rejected the order of the **bona fide** spiritual master they quickly degraded down to CRIMINALS. As we can see majority of them have really committed a felony. But GBC continued to impose the worship of these criminals. None of them corresponds to qualifications of the bona fide *guru*. They are all conditioned souls. Desire to enjoy gross material pleasures pushes person to sinful actions. Without firm faith in spiritual master and Krishna person becomes a victim of *Maya*.

After Srila Prabhupadas departure, these ***ritviks*** stopped the process of initiation on His name and in 1978 they declared themselves to be the only successors, thus displacing Srila Prabhupada from his legal place and entrenched His fortune, money and big number of His disciples.

In the Mayapur temple there were placed eleven big vyasasanas (the thrones) where they daily sited voluptuously for undertaking *guru-puja* (the worships). They didn't always obey GBC anymore and treated many of their spiritual brothers as their own disciples. These self-appointed gurus arranged for themselves such a splendid honors, which were never even shown to Srila Prabhupada. Thus they enjoyed Srila Prabhupada's domain and thought that it is forever. However these self-appointed gurus started falling (degrading) in a

certain time. A wave of resentment and indignations developed among devotees. To suppress this growing revolt unauthorized gurus and their disciples used all kind of means, including forbid, violence, and even murder. Few years later this system of "zonal *acharyas*" proved its total failure, but GBC has done nothing for recovering the authentic system of initiation — the ***ritvik-system***. On the contrary they added about dozen new gurus. They declared that actually any of the disciples can be a candidate for *diksha-guru*. Those who are interested should submit their application for GBC's consideration.

This is how GBC, by voting chooses *diksha-gurus*. Such a system of electing ISKCON "gurus" corresponds to the Christian procedure. This is just like in the catholic churches the Holy Father is elected. Number of unauthorized gurus of ISKCON increased up to eighty by now and continues to grow.

"Mundane votes have no jurisdiction to elect a Vaiṣṇava ācārya. A Vaiṣṇava ācārya is self-effulgent, and there is no need for any court judgment."

(C.C., Madhiya, 1.220, commentary)

"Sri Jiva Gosvami advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions."

(C.C., Adi, 1.35, commentary)

Contradictory position of the GBC with regards to the guru question was briefly determined by Jayadvayta Swami:

"The word "appointed" is never used. But there are "candidates for initiating guru," votes are taken, and those who make it through the procedures become "ISKCON-approved" or "ISKCON-authorized" gurus.

To boost your confidence: On one hand the GBC encourages you to be initiated by a bona fide, authorized ISKCON guru and worship him like God. On the other, it has an elaborate system of laws to invoke from time to time when your ISKCON-authorized guru falls down. One might perhaps be forgiven for thinking that for all the laws and resolutions the role of guru is still a perplexity even for the GBC. ".

We quote one more of the Jayadvayta Swami's articles:

FACT: ISKCON gurus have opposed, oppressed and driven out many sincere godbrothers and godsisters.

FACT: ISKCON gurus have usurped and misused money, and diverted other ISKCON resources for their own personal prestige and sense gratification.

FACT: ISKCON gurus have had illicit sexual intercourse with both women and men, and possibly children as well.

FACT: etc…….

(WHERE THE RITVIK PEOPLE ARE RIGHT by H. H. Jayadvaita Swami, 1996)

You cannot simply elect a person to the post of the most exalted sainthood"

('Notes from the Editor', Back to Godhead #13-01/02, 1978)

From Bhakti Caru Swami's speech:

"Like in 1987, although we had a reform, after so many gurus fell down, there was a fifty man committee was formed and there was reform it was not actually, at least my perception is that it was not actually a reform. It was kind of watering down the same misconception and continuing. Like what we did was we appointed some more gurus and opened up the world for anybody to initiate wherever he wanted. Yes, I agree, to begin with, I think at the beginning I said our main problem was introducing a defective initiation system. And that defective system may have been watered down to some extent but its still prevailing. After Harikesa fell down in 1998, in 1999 I proposed that it's obvious that we are going in the wrong direction. Now, when you go wrong , when you know you're going in the wrong direction, what do you do? You stop to find the right way. So for the time-being, let's stop giving initiation and find out what is actually the problem and what is the solution to this problem, whether we can find a solution and until then, let us stop."

(Meeting in Toronto, July 20 2003)

These obvious facts once again confirm that ISKCON "gurus" do not have the necessary qualities to be ***diksha-gurus*** and held an illegal position.

The newcomers are told that it's their own responsibility to carefully check ISKCON gurus on the grounds of Srila Prabhupada's books and instructions. They should make sure that guru has necessary qualities to initiate. However once such a future disciple comes to a conclusion that none of the present "physically present" gurus meets the standard and that he wants to surrender to Srila Prabhupada as his *diksha-guru*, he is ruthlessly thrown out from the Society. Is it really fair? This doesn't happen only overseas but also in Russia.

Philosophical “survey” by Niranjana Swami

In summer 1999 Bhakta-das was on *darshan* (meeting) with Nirandjana Swami and honestly confessed that for him **bona fide** *diksha-guru* is Srila Prabhupada.

And here is what Nirandjana Swami said: "What’s wrong is the misconception that one can establish relationship of initiation with the departed *vaishnava.* With such a *vishnava* we can only have *shiksha* relations… I didn’t do anything to prevent the relationship with Srila Prabhupada, I never destruct the relationship with Srila Prabhupada. And it's my duty to help those who depend on me to understand the Srila Prabhupada’s instructions in their life; to free them from any misconception they may have from Srila Prabhupad’s instructions; to show them how Srila Prabhupdas instructions are perfect and complete; to remove any doubts and dualities they may experience in Srila Prabhupads instructions; give them all possible blessings that I can possibly give and establish the relations with Srila Prabhupad through his instructions".

Note: I would like to ask Maharaja: "What have you given to your disciples? Have you given them the correct understanding of what is *diksha*? From whom do we get the *divya-jnana*? What is an *initiation*? What is disciplic succession? What **concludes** the meaning of the "Shrimad-Bhagavatam" teaching?

Unauthorized spiritual master can only give his disciples incomplete knowledge.

Dear readers we have already discussed the afore-mentioned questions but now we will try to briefly tell you our point of view on the last question. What **concludes** the meaning of the "Shrimad-Bhagavatam" teaching?

You may disapprove all what we say but you cannot argue against what Krishna or His representative His Divine Grace Srila Prabhupada says.

Srimad-Bhagavatam – is a science of Krishna the Primordial Lord, the cause of all causes. Teaching of "Srimad-Bhagavatam" is consecutively opened in the first nine songs , elevating person to the highest level of the God realization. Srila Prabhupada recommends to study the Bhagavad-gita first.

Bhagavat-gita – is a direct revelation of Lord Krishna and if we try to understand it we shall be able to understand Krishna. Nobody can lead astray the one who got knowledge through revelation. Studying Gita person completely realizes the position of Lord Krishna: and when he is beside lotus feet of Krishna, he understands the tales about Krishna as they are given in Srimad-Bhagavatam.

In Bhagavad-gita Krishna says that He descends into material world for two reasons: to remove the violations in religions and to please his devotees, those who are always thirsty to see Him. Also He comes to attract the conditioned souls to Himself and invite everyone into His transcendental abode, invite them to come back home to God.

In (Bhagavad gita. 4.9.) Krishna says:

janma karma ca me divyam evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

Here comes a question: how to perceive the transcendental nature of the Lord? Lord Krishna Himself gives the instructions, which help us to understand. In (B.g. 4.34.) Krishna advises us to address the **bona fide** spiritual master, who belongs to the chain of disciplic succession.

Then Lord Krishna (B.g. 4.35.) emphasizes the importance of receiving the transcendental knowledge from **bona fide** spiritual master and assures us that we can safely take refuge beside lotus feet of such a spiritual master. We should try to understand the instructions of the Lord and follow them.

Srila Prabhupada says: "Those who are not envious of Krishna accept his instructions, surrender on to Him, and understand Him. For them, this is the last material birth" (Dialectical spiritualism).

For those who are serious and sincerely wants to realize the transcendental nature of the Lord and His deeds, Srila Prabhupada recommends to study Srimad-Bhagavatam consecutively starting from the first song. In the very beginning of His multivolume work in the second song of Srimad-Bhagavatam, Shrila Prabhupada gives us very important instructions:

“In order to receive the real message of Srimad-Bhagavatam one should approach the current link, or spiritual master, in the chain of disciplic succession." (S.B., 2.9.7., commentary).

Further in Srimad-Bhagavatam Srila Prabhupada tells us what kind of personality is worth to be a representative of dicsiplic succession and recommends to accept such a person as a *diksha-guru*. These instructions are the base in realization of the "Shrimad-Bhagavatam" teaching, and whole our spiritual life.

"One should take initiation from a **bona fide** spiritual master coming in the disciplic succession, **who is authorized by his predecessor spiritual master**. I his is called ***dīkṣā-vidhāna*.”**

(S.B. 4.8. 54. commentary)

It is self-evident that Srila Prabhupada is an acharya of our sampradaya next to the Srila Bhaktisiddhanta Sarasvati Thakur. Consequently Srila Prabhupada is a present section in the chain. He represents the disciplic succession at this time and thereby he is the person we shall address to learn the meaning of the “Srimad-Bhagavatam" teaching.

So what concludes the meaning of the "Srimad-Bhagavatam" teaching?

Attentive and sincere study of Bagavad-gita and the first nine songs of Srimad-Bhagavatam makes one to understand following:

Vedas advise us to address the bona fide spiritual master.

Surrendering oneself to the lotus feet of bona fide spiritual master Srila Prabhupada, the direct representative of Krishna, is a guaranteed success in understanding the meaning of Srimad-Bhagavatam teaching. The whole snap of understanding the meaning of the Srimad-Bhagavatam teaching is in this.

And thereby, as Lord says Himself, we return to His eternal abode. Without surrendering oneself to bona fide representative of Krishna it is impossible to understand the transcendental nature of the Lord and His deeds. As a matter of fact to study only one Bhagavad-gita is enough for us to understand Krishna and reach His eternal abode. But Srimad-Bhagavatam, which concludes the essence of the Vedas, presents the most pure nectar of Lords transcendental lilas, the nectar for which sincere bhaktas have such a powerful thirst. Srimad-Bhagavatam was told for them by Viyasadeva - the embodiment of the Supreme Personality of Godhead. What Srila Prabhupada says in His books is not different from what Lord Krisha says Himself. Krishna explains to Arjune the importance of receiving the transcendental knowledge from **bona fide** spiritual master and Srila Prabhupada also gives special importance to this in his comments. For instance:

"Actually, anyone who HEARS Bhagavad-gītā from a **bona fide** spiritual master like Kṛṣṇa or His representative will find that all his ignorance is dispelled. [ ] Any person fortunate enough to HEAR these teachings from Kṛṣṇa or from His bona fide spiritual representative is sure to become a liberated person and get out of the darkness of ignorance."

(B.g. 18. 72. commentary)

Srila Prabhupada says: "As soon as one attentively and submissively **HEAR** the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart.” (S.B. 1.1.2).

Indeed: "The essence of the Bhagavatam religion – is to confess that God is the Supreme Lord".

Janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ svarāṭ (S.B. 1.1.1).

One can perceive this knowledge and become attached to the Supreme Lord only by grace of *Bhagavata* - the direct representative of Bhagavana Personality of Godhead (Sri Hari) and in no other ways.

Srila Prabhupada says: **"These are not ordinary books. It is recorded chanting. Anyone who reads, he is hearing.**"

(Letter of Srila Prabhupada to Rupanuga 19.10. 74)

Only our faith and full surrender to His Divine Grace Srila Prabhupada will give us possibility to HEARING this recorded chanting.

"If one gets a bona fide spiritual master and acts according to his direction, then one's perfection of life in Krishna consciousness is guaranteed."

(B.g. 18. 57. commentary)

All holy scriptures talk about dedicated service to Krishna under guidance of His representative, who at present moment is Srila Prabhupada.

Srila Prabhupada says: "But all such activities must be in relationship with Kṛṣṇa. This relationship is established by connecting oneself with the **bona fide** spiritual master, who is the direct representative of Kṛṣṇa in disciplic succession.” ("Nectar of devotion" introduction).

We receive instructions and guidance in our devotional service from Srila Prabhupada through His books.

The essence of all Vedic literature is concluded in *Maha-mantra* holy name of Krishna: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare.

We can get initiation into this mantra only from that person who is granted with special authority from Supreme Personality of Godhead.

Srila Prabhupada gives us **initiation** into chanting Hare Krishna *Maha-mantra* by means of His books that are representing Him. This is a very important matter and without understanding it we cannot progress spiritually and be liberated from the shackles of material slavery.

In Padma Purana it is said:
"Unless you are initiated by a **bona fide** spiritual master in the disciplic succession, the ***mantra*** that you might have received is without any effect."

(The Science of the selfrealization ch. 2)

According to the Bhagavat-gita itself we should accept **bona fide** guru who sees the TRUTH.

Attentive study of the books Shrimat-Bhagavatam and Bhagavat-gita will leave no doubts that only Srila Prabhupada, the direct representative of Suprime Personality of Godhead, can be a **bona fide** *diksha-guru* in our *Gaudiya-sampradaya*. And the last instruction of Srila Prabhupada (from July 9 1977) contributes the final conclusion and closes this urgent question, at least for ISKCON.

Niranjana Svami continued: "and in this way, I take on the responsibility to carry on the parampara, to introduce them, to guide them and nurture them in understanding the instructions. If I do anything to pitch my disciples from Srila Prabhupada then I would accept that service which I'm running is completely useless. However according to the law of the disciplic succession, which Srila Prabhupada Himself has stated, when the spiritual master departs His disciples accept their own disciples. And those persons who are accepted as their disciples, take them as their spiritual master."

Note: Srila Prabhupada never said such nonsense and more so never fixed anything like that. The only thing which Srila Prabhupada fixed was — "Declaration of Will from June 04 1977" and "last order from July 09 1977" where He expresses His last will in absolutely clear way. There is confirmation for that in His books as well. Such a statement of Niranjana Svami is an egregious insulting invention.

"One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is **authorized by his predecessor spiritual master.** I his is called ***dīkṣā-vidhāna***".

(Shrimad Bhagavatam, 4.8.54 commentary)

"...disciplic succession does not always mean that one has to be initiated officially. Disciplic succession means to accept the disciplic conclusion.

(S.P. Letter to Dinesh, 31/10/69)

This conclusion is - a concept of "No change" in ISKCON and GBC must faultlessly follow it. Srila Prabhupada never fixed anyone to be a *Diksha-guru*.

"The GBC should all be the **instructor *gurus***. **I am the initiator guru**, **and you should be the instructor guru** by teaching what I am teaching and doing what I am doing. This is not a title, but you must actually come to this platform. **This is what I want."**

(Letter of Srila Prabhupada to Madhudvisa, 4.08.75)

"Only Lord Chaytanya can occupy my place. He will take care of this movement".

(Srila Prabhupada conversation 2.11.1977)

We can see how big should be the **false ego** of unauthorized gurus, to state that:
" I take on the responsibility to carry on the parampara ".

Niranjana Svami continued: "Srila Prabhupada would never do anything contrary to the laws of the disciplic succession, without giving a complete firm philosophical explanation. If He was going to do something completely contradicting with the law of disciplic succession, why would he do it using one word in the letter that he never even wrote, but only signed, without giving any philosophical explanation. I state that such a statements are offensive to my spiritual master".

Note: Niranjana Maharaja tries to justify his illegal position of diksha-guru with his tangled meaningless gibberish and accuses devotee in something incomprehensible. As it is said: offence is the best defense.

Bhakta-das: "Excuse me, what kind of statements?"
Niranjana Svami: What kind of statements? The "henceforward" - from this moment, (he pronounced it in russian).
Bhakta-das: "But it's not my statement, Srila Prabhupada says it."
Niranjana Svami: "Not Prabhupada, Tamala Krishna wrote the letter".
Bhakta-das: "And Prabhupada has signed it without reading!"
Nirandjana Svami: "Prabhupada asked Tamala Krishna Maharaja to write the letter. Tamala Krishna Maharaja wrote the whole letter. He has written the whole letter from beginning to the end, Prabhupada did not write it. No one wants to talk about Prabhupada's departure either. And if you were on the planet at the time you would know that. No one wanted to say "henceforward and till Prabhupada departs".

Note: "Since when does the word "henceforward" mean: "hereafter and until" (henceforward - *from now onwards* English dictionary). Unbelievable but fact, these self-appointed gurus are ready to defend their illegal position at any cost, even by making such an absurd statements. Suppose we remove from the letter word "henceforward" still nothing changes. The system of initiation installed by Srila Prabhupada four months before he left his body still remains. There is no further instruction cancelling it. Without such a cancelation this letter should be considered as final instruction on initiation matter.

Nirandjana Svami continued, already crying aloud: "Because no one even wanted to think of Srila Prabhupada departing. It was too painful for his disciples. Why would we want to put it down on the paper: "hereafter and until Srila Prabhupada departs". Therefore it was never put like this. Because Srila Prabhupada has given the law of disciple succession in His instructions. It was in his letters, in His books and lectures. So we didn't put down in the letter: until Srila Prabhupada departures, because we didn't want to think of it".

After small pause:
Bhakta-das: I do not want to argue with you.
Niranjana Svami: You cannot argue!
Bhakta-das: I won't do it.

Note: Devotee was slightly shocked with such speculative speech of Niranjana Maharaja and could not oppose him that moment. This is how they delude devotees neophytes pressurizing and deluding them with mind games, giving lie for the truth and like actors on the stage skillfully play the role of love and devotion to their spiritual master.

In his speech Niranjana Maharaja directly insults Srila Prabhupada presenting Him as disable to execute some actions and carry responsibility for His own actions. Niranjana Maharaja subjected the directive of Srila Prabhupada from July 9 1977 to derogatory interpretation trying to present as the main acting person the secretary Tamala Krishna Maharaja, who can be compared to the pen in the hand of Srila Prabhupada. Can really "pen" be independent from its master and write what it wants?

Till the last second of his presence on the earth Srila Prabhupada was in clear and pure Krishna consciousness. Even in His Declaration of Will he has written: "I hereby make this Will in my full conscience and with sound mind without any persuasion, force or ompulsion from anybody.".

However there appear such "so-called disciples" who try to show Srila Prabhupada as "disable", in order to justify their "crime" - illegal position of *diksha-guru*.

In some sense we all in this material world are "criminals" since we have gone against the will of God but those going against the will of acharya the direct representative of God are twice criminals. The greatness of His Divine Grace Srila Prabhupada is immeasurable. In all three worlds we will not find anyone greater or equal to Him. Such a person comes to material world once in thousands of *kali-yugas*. And only few really know who Srila Prabhupada actually is.

Here is what He declares about Himself:
"Only Lord Chaytanya can occupy my place. He will take care of this movement".
(Srila Prabhupada conversation 2.11. 1977)

Reporter: Who will succeed you when you die?
Srila Prabhupada: I will never die.
Devotees: *Jaya! Haribol*!
Srila Prabhupada: I shall live from my books and you will utilise.
Reporter: Are you preparing a successor?
Srila Prabhupada: Yes, it's my guru Maharaja.

(Srila Prabhupada Press Conference, 16th July 1975, San Francisco)

What kind of disciple one should be to dare after such statements of Srila Prabhupada to occupy His place – becoming a *Diksha-guru.*

The instructions of our acharya should be an immutable law for all of us and never a subject for mind games. The disciple should fulfill them without question with love and pride.

If we want to reach spiritual success, it is necessary for us to follow the example of Ardjuna:

("Bhagavad-gita" verse 10.14.) *sarvam etad ṛtaṁ manye yan māṁ vadasi keśava*.....

"O Kṛṣṇa, I totally accept as truth all, that You have told me..."

In the same way we should accept as the truth — all instructions of Srila Prabhupada.

"Krishna and His representative are not different from each other".

Initially in this conversation Niranjana Svami has said to this devotee that: "I didn't do anything to prevent the relationship with Srila Prabhupada, I never destruct the relationship with Srila Prabhupada."

This is not true! As soon as devotee restores his relations with Srila Prabhupada and confesses to the ISKCON gurus that he accepts Srila Prabhupada as his *diksha-guru* there stars a "pressure". For instance – devotee is forbidden to visit the ISKCON temple. When Bhakta-das told to Niranjana Svami that he communicates with Srila Prabhupada and receives His instructions through His books and lectures.

Niranjana Svami: But you can get mine that way?

Bhakta-das: I mean personally instructions. When you come you do not give any instructions and do not show interest in my personal spiritual life…

Here Niranjana Svami interrupted the devotee:

Niranjana Svami: "I'm still trying to understand you words, that you get instructions from Srila Prabhupada and do not get them from me. When did last time Prabhupada seat and spoke to you, and give you some personal instructions?"

Note: Bhakta-das has badly touched Niranjana Svami's false EGO, so that he started pressurizing him. It seems that for Niranjana Maharaja Srila Prabhupada is death. He is no more! If bona fide spiritual master, direct representative of Supreme Personality of Godhead, is a common person for Niranjana Maharaja and murti of Srila Prabhupada is only a piece of matter, may be Krishna is also no more for him and murti of the Lord is only a piece of the metal or stone?

Srila Prabhupada says: "One who considers the *arca-murti* or worshipable Deity of Lord Vishnu to be stone, the spiritual master to be an ordinary human being, and a Vaishnava to belong to a particular caste or creed, is possessed of hellish intelligence and is doomed."

(Dialectical spiritualism)

"Never think that I am not with you, through my words, through hearing, you contact me in reality".

(Letter of Srila Prabhupada to disciple 02.08.1967).

"The influence of a pure devotee is such that if someone comes to associate with him with a little faith, one gets the chance of hearing about the Lord from authoritative scriptures like Bhagavad-gītā and Śrīmad-Bhāgavatam.…This is the first stage of association with pure devotee.".

("Nectar of Devotion" ch.19)

"there are two kinds of association: physical and preceptorial. Physical association is not so important as preceptorial association.".

(Letter of Srila Prabhupada to Govinda dasi, 18.08.1969)

"**So we should associate by the vibration, and not by the physical presence. That is real association."**

(Srila Prabhupada, lecture 18.08. 1968 Montreal)

Particularly through hearing the words of Srila Prabhupada we contact Him in reality. But as we are deluded by the false philosophy of self-appointed gurus, we cannot correctly perceive the words coming directly from Divine mouths of Srila Prabhupada. The reason is that we try to communicate with Srila Prabhupada listening to Him by the agency of such teachers, who's self invented philosophy of *guru-tattva* disagrees with *siddhanta* installed by Srila Prabhupada. Thereby they delude us regarding the true position of Srila Prabhupada and our relations with Him. Such "gurus" do not only shade Srila Prabhupada with themselves but also move us further and further away from Him.

It seems that they are satisfied with remaining in such an "illusion" about their own true position: "I am an eternal servant of Krishna". And if I am a servant I must fulfill the will of my Master - the direct representative of Krishna. This signifies that they should occupy position of *shiksha-guru* and act in absolute accordance with the last instruction of Srila Prabhupada from (the July 9, 1977). False ego is so powerful that forces them to act on their own whimsy pursuing mercenary motives - prestige, glory, money, desire to dominate, control others and a like. Being under influence of such *Maha-maya* they do not even realize that in the end of the life they will be punished by Lord.

We continued our conversation:
Bhakta-das: "Can I ask you Maharaja? Do you lead disciples to the God or to Prabhupada?"
Niranjana Svami: "That is what my disciples should understand"
Bhakta-das: "So I want to understand!"
Niranjana Svami: "That is for them to understand. I never felt that I'm such and exulted soul, that I have captured Krishna with full *prema*".

Note: Since Niranjana Svami was somewhat excited this looks like revelation which was set free from the depth of his heart. After a small pause he added on second thought:
"If I'm supposed to be a *vaishnava* I should not think like that. *Vaishnavas* don't think like that: that with my prema I captured Krishna. My disciples should see how much I'm follow Krishna's instructions, because that's what Prabhupada said".
Audio recording of darshan with Niranjana Svami. Moscow 1999.

Note: *Vayshnava is* judged by his actions and deeds rather than his skill of beautifully playing with words and imitating Great devotees.

Though Maharaja was not able to clearly answer the question of Bhakta-das still the above stated shows with full evidence that all of them occupy the position of *diksha-guru* illegally and they are not representatives of Supreme Personality of Godhead, therefore they are unable to bring their disciples back to God.

"One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod." (S.B. 5.5.18).

Srila Prabhupada says: "The duty of a guru is to rescue the living entity from the new birth".
(Dialectical spiritualism)

We shall hope that reader will make right conclusions about how strictly ISKCON gurus follow the instructions of Srila Prabhupada. "Following" — is a process and even-though someone strictly follows this process it does not yet signify that he is *Maha-bhagavata* or that Srila Prabhupada has asked him to initiate others.
Srila Prabhupada says: "One who doesn't follow the instructions of one's guru, cannot be a guru himself. If you stop obeying the guru, your practice stops".
(Lecture of Srila Prabhupada on Srimad Bhagavatam 10 aug. 1974).

And in Sri Caitanya-Caritamrita, commentary to Madhya-lila, 19.156 it is said:
"The devotee must therefore be very careful not to commit offenses against the spiritual master by disobeying his instructions. As soon as one is deviated from the instructions of the spiritual master, the uprooting of the *bhakti-lata* begins, and gradually all the leaves dry up".

This once again shows that unauthorized activities of the self-appointed ISKCON gurus are doomed.

Niranjana Swami gave the instruction to set a veto for visiting the temple on Bhakta-das. Self-appointed ISKCON gurus use any means to suppress this kind of statements up to bodily harm of the one who wants to surrender to Srila Prabhupada as his *diksha-guru*. They all very well realize that they are not able to bring their own disciples back to God but it doesn't keep them from going on accepting new disciples. This is how Maya affects conditioned souls who are eager for enjoyments in this material world. If we look at ISKCON "gurus" through the prism of Srila Prabhupada's books and His instructions it becomes clear where do they lead their disciples. To nowhere! To *samsara* - the cycle of repeating lives and deaths in material world. All who occupy the positions of *diksha-guru* on their own whimsy – are conditioned souls. None of them is liberated soul. Realized soul acts according to his spiritual nature. Pure devotee is not conditioned by gunas of material nature and he would never go against instructions of *acharya*, the bona fide spiritual master staying in the chain of disciplic succession.

Worldwide ISKCON movement

In our *Gaudiya-sampradaya,* chain of disciplic succession, which comes from Bhaktisiddhanta Sarasvati Thakur, the only *diksha-guru* is His Divine Grace A.C. Bhaktivedanta Svami Prabhupada. He is *jagat-guru,* that is to say guru for all of us. Some surrender and serve Him willingly others do not do it straight. Just like some worship and serve the Supreme Personality of Godhead and others serve His energy - Maya. Bhaktisiddhanta Sarasvati Thakur has said to his disciples before leaving the material world:

"Create GBC and co-operate. Wait and acharya will appear among you".

But they did not follow His instructions and crudely braking the order of their spiritual master started divided the property, vacant places and choosing the new acharya. This undertaking ended with failure and split Gaudiya-math into two factions each of which brought forth its own acharya. As a result both feuding camps became useless since they disobeyed the order of their spiritual master in first place and thereby lost the authority.

Being a representative of Krishna Srila Prabhupada intentionally moved aside from his ambitious Gaudiya-math spiritual brothers and created a new Worldwide Organization and named it ISKCON (INTERNATIONAL SOCIETY OF KRISHNA CONSCIOUSNESS). Thereby he underlined their full non authoritativeness. As a matter of fact, ISKCON is the real branch coming from Lord Chaytanya. In other words ISKCON ― is a true branch of *Gaudiya-sampradaya* headed by the acharya-founder of International Society of Krishna Consciousnesses, His Divine Grace A.C. Bhaktivedanta Svami Prabhupada. All others are just branches (unauthorized gurus acting on their own whimsy) growing aside from the main branch? As Srila Prabhupada said about them: "with the time they will dry up and fall off, since they won't get support and Grace from previous acharyas". Not a single guru out of all *Gaudiya-maths* except Srila Prabhupada can be a representative of Krishna and has an authority to be *diksha-guru* and accept disciples. For this it is necessary to have special authorities and be ***siddha-purusha*** of the mantra which is given.

Srila Prabhupada sharply criticized his spiritual brothers for disobeying the order of their guru, he used to say that they are useless for preaching, needless to say for initiation.

Here is small fragment from (Sri Chaytanya-charitamrita Adi, ch.12.8. the commentary.):

"Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gaudiya Matha institution, stopped the preaching work, we took up the mission of Bhaktisiddhanta Sarasvati Thakura and Bhaktivinoda Thakura to preach the cult of Caitanya Mahaprabhu all over the world, under the protection of all the predecessor acaryas, and we find that our humble attempt has been successful. We followed the principles especially explained by Srila Visvanatha Cakravarti Thakura in his commentary on the Bhagavad-gita verse beginning *vyavasayatmika buddhir ekeha kuru-nandana*. According to this instruction of Visvanatha Cakravarti Thakura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The Vedas [SU 6.23] confirm this:

yasya deve para bhaktir yatha deve tatha gurau
tasyaite kathita hy arthah prakasante mahatmanah

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed." The Krishna consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous *acaryas*. One must judge every action by its result. The members of the self-appointed *acarya's* party who occupied the property of the *Gaudiya Matha* are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are *asara*, or useless".

In spite of what Srila Prabhupada speaks about of *Gaudya-math* activities in "Chaytanya Charitamrita", some disciples of Narayana Maharaja from *Gaudya-math* (we shall not mention their names for the sake of humanism) declare that their spiritual masters just like Srila Prabhupada belong to the chain of disciplic succession coming from Bhaktisiddhanta Sarasvati Thakur. They wrongly suppose that it is enough to get the initiation from bona fide spiritual master to become automatically connected to *guru-parampara* and start accepting disciples, who in turn are also automatically connected to the same *parampara*. Such opinion prevails in majority of devotees from both *Gaudya-maths* and ISKCON. This is a great misconception suggested to us by unauthorized gurus. Here is an example:

If we are connected to the wire which in turn is not connected to the main electric network what use does this wire make and all that is connected to it? To be connected to the main electric network it is necessary to have a special permit from corresponding organs. Similarly to be in *guru-parampara* and accept disciples it is necessary to get special authorities from preceding *acharya*.

"**One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorized by his predecessor spiritual master. I his is called *dīkṣā-vidhāna***".

(Shrimad Bhagavatam, 4.8.54 commentary)

"... **disciplic succession does not always mean that one has to be initiated officially. Disciplic succession means to accept the disciplic conclusion**."

(Letter of Srila Prabhupada to Dinesh 31.10.1969)

The same disciples of Narayana Maharaja declare that N. Maharaja is *Maha-bhagavata* representative of the spiritual world. And they consider themselves a great pandits (scientists), pure devotees and say that Srila Prabhupada is *vartma-pradarshaka-guru* for them and thank Him for directing them to bona fide spiritual master in *Gaudya-math*. This kind of statements, are nothing but insult to the lotus feet of Srila Prabhupada.

Narayana Maharaja is a disciple of Bhaktipragiyana Keshava Gosvami a Godbrother of Srila Prabhupada. Here is what Srila Prabhupada said himself about His own Godbrothers:

" **Actually amongst my Godbrothers no one is qualified to become acarya** [...] **instead of inspiring our students and disciples they may sometimes pollute them** [...]**they are very competent to harm our natural progress**".

(Srila Prabhupada letter to Rupanuga from 28.04.1974)

Bhaktipragyana Keshava Gosvami Maharaja is not an exception in this statement. The question comes: How could authorized Narayana Maharaja, the Maha-bhagavata, representative of Lord Krishna appear from unauthorized self-appointed guru like Bhaktipragiyana Keshava Gosvami Maharaja? Is it really possible to become pure devotee worshiping the conditioned soul? Can mango fruits full of nectar **appear** on the wild apple tree?

By the will of providence the devotee Bhakta-das happened to have a "pleasure" of short meeting with Narayana Maharaja. It happened somewhere in 1996 - 97 in Mayapure, Bhakta-das was sitting on a sofa in a hall of the longbuilding and didn't notice how Maharaja took a seat next to him. When Bhakta-das saw him he saluted and expressed his respect to him. He immediately realized that this Maharaja is not from ISKCON.

Narayana Maharaja asked him: "What is your name and where are you from?" Even though Bhakta-das told his spiritual name Narayana Maharaja still started inviting him to his *Gaudiya-math* for *darshan* and class, saying that they have a lot of Russian devotees too. Bhakta-das looked straight into his eyes and said: "I am devoted only to Prabhupada!" This was declared so expressively that Narayana Maharaja somewhat jumped back and said: "Oh! very good, very good" and immediately disappeared.

Bhakta-das addressed one of the ISKCON devotees asking the name of this Maharaja and got an answer that it was Narayana Maharaja from *Gaudya-math*. That time such a system of searching for the disciples was wide-spread in *Gaudya-maths*. Bhakta-das spent few years in Mayapure and repeatedly got confirmation to it. By now, within last ten years, they have gained great experience and professionalism in this system of searching out disciples.

There turned out an opportunity for us to get acquainted with the book of Narayana Maharaja "From living sadhu". Earlier we never read such books published by *Gaudya-math,* because we understand very well what this *Gaudya-math* is all about. But Krishna wished it and arranged so that this book appeared in our hands. As we are writing a book about His Divine Grace Srila Prabhupada, therefore here we try to protect our Gurudev from those cheaters, who claim to be an acharyas and ride roughshod over Srila Prabhupada, trying to get hold of His name, honor, glory and His heritage.

So, we got attentively acquainted with the book of Narayana Maharaja "From living sadhu" and we would like to state: this book – is an idle speculation of Narayana Maharaja which contaminate devotees of ISKCON and undermine the authority of the *acharya*-founder of International Society of Krishna Consciousnesses (ISKCON) His Divine Grace A.C. Bhaktivedanta Svami Prabhupada. In his book Narayana Maharaja states the **body concept** of "LIVING" guru and disprove the "*ritvik-system*" thereby indirectly accusing Srila Prabhupada in ineligibility of His actions.

We are far from liking this kind of "inquiry" but we have to do it in order to protect our Gurudev His Divine Grace Srila Prabhupada. Therefore we shall bring only few examples revealing the truth for the good of all.

Narayana Maharaja states that: "Srila Prabhupada (supposedly) in the end of His life several times asked Narayana Maharaja to kindly give his association to Prabhupadas disciples after His death, to help them understand the deeper truth of vishnava philosophy in the Shrila Rupa Gosvami Prabhupada's lineage".

Here Narayana Maharaja tries to lift his authority in the eyes of his followers, telling them untruth about above brought talks. Dear readers, later you will see confirmation to it.

Prabhupada says: "In my books the Philosophy of Krsna Consciousness is explained **fully**, so if there is anything which you do not understand, then you simply have to read again and again. By reading daily **the knowledge will be revealed to you** and by this **process** your spiritual life will develop ".

(Letter to Bahurupa 22.11. 1974.)

Srila Prabhupada never says: address Narayana Maharaja.

Narayana Maharaja allows many interpretations as well as distorts *shastras* where there is *diksha-guru* discussed, for instance: (B.g. verse 4.34); (Mundaka Upanishad 1.2.12); (S.B., 11.2.21); (C.C., Adi.,1.32). Maharaja gives non authoritative scheme of *guru-parampara* which differs from that given by Srila Prabhupada in Bhagavad-gita. Narayana Maharaja brings forth his own speculations of *diksha-guru* meaning, for instance he writes: "If our *diksha-guru* is unable to free us from all the stages of the sins, it is necessary to accept *shiksha-guru,* who has such might". This is absolute speculation. If *diksha-guru* is unable to dispense from all the stages of the sins then he is not bona fide *diksha-guru*.

Srila Prabhupada says: "**The guru must be competent to lead his disciple back home, back to Godhead**."

("Science of self-realization" ch.2)

Dear readers please take attentive look at the "Diksha" diagram which you have already seen in the "DIKSHA Diagram" part.

Further Narayana Maharaja writes: "Some speak of accepting *diksha* by means of audio-records of great personalities after they were gone". But why not? If this has been installed by acharya - representative of Supreme Personality of Godhead? Transcendental sound vibration of the pure devotee recorded on audio-cassette is not different from Himself. What means "some speak"? Further Narayana Maharaja writes again: "Some speak that Bhaktivedanta Svami Prabhupada has fixed *ritviks* to go on giving *diksha* on His name. To accept this as a truth means to accuse Srila Svami Maharaja that He was more ignorant *jagman* rather than bona fide *guru*, who took help of *ritviks*, more experienced than He, in order to fulfill His own material desires or for the sake of perfection in spiritual life. But this is absolute lie because this is impossible. On the way to the highest absolute reality, to Bhagavan, farfetched concept of *ritvik-vada* is not practical and disagrees with the holy scriptures".

And in ISKCON journal from 1990 Narayana Maharaja declares: "We do not follow any *ritvik-system*. In our *Gaudya-vaishnava* lineage there are no *ritviks*. I have never come across a word "*ritvik*" in our *vaishnava* dictionary".

From above stated it follows that Narayana Maharaja does not accept the authority of Srila Prabhupada books and down grade the Prabhupada's position.

The word *"ritvik'* (meaning 'priest') and its derivatives actually have 32 separate References in Srila Prabhupada's books, only slightly less than the word *diksa* and its derivatives, which has 41 separate references in Srila Prabhupada books. Certainly, the use of *ritviks-priests* to assist, in ceremonies is a concept fully sanctioned in Srila Prabhupada's books:

Ritvik: 4.6.1. / 4.7.16 / 5.3.2 / 5.3.3 / 5.4.17 / 7.3.20 / 8.20.22 / 9.1.15
Rtvijah: 4.5.7 / 4.5.18 / 4.7.27 / 4.7.45 / 4.13.26 / 4.19.27 / 4.19.28 / 4.19.29 / 5.3.4 / 5.3.15 / 5.3.18 / 5.7.5 / 8.16.53 / 8.18.21 / 8.18.22 / 9.4.23 / 9.6.3
Rtvijam: 4.6.52 / 4.21.5 / 8.23.13 / 9.13.1
Rtvigbhyah: 8.16.55
Rtvigbhih: 4.7.56 / 9.13.3 /
(*All these references are from Shrimad-Bhagavatam*)

This *ritvik-system*, which Narayana Maharaja discusses here, came into operation in 1975. Srila Prabhupada used His representatives, accredited devotees, for chanting on the malas and undertaking the ceremonies of initiations both first and second, on His name. Later Shrila Prabhupada named these representatives as "*ritviks*" and fixed their functions in order from July 9 1977. For some reason that time Narayana Maharaja never declared to Srila Prabhupada that this "farfetched concept of *ritvik-vada*" is not authoritative. And more than twenty years later after Srila Prabhupada left the world Narayana Maharaja suddenly declares it even though this *ritvik-system* doesn't function at the moment. The question comes: why Narayana Maharaja got so much concerned about something which, as a matter of fact, has even nothing to do with him? The thing is that Narayana Maharaja occupies the same illegal position of *diksha-guru* as ISKCON "gurus" do. They really do not want this *ritvik-system* to be revived because all these self-appointed gurus will lose their guru-business. This pushes them to sinful actions.

In his book Narayana Maharaja accuses and humiliates the position of Srila Prabhupada hiding behind the words "some speak", as if it's not Narayana Maharaja who speaks, and hereon begins to abuse Srila Prabhupada. This is very bluffing policy "to create a phantom and afterwards split it into fuzz and ashes". Although he writes: "Some speak..." he knows well, better than most of us, that right before departure Srila Prabhupada installed "*Ritvik-system*" in the ISKCON, Society which He created. These *ritviks* (clergies) were to act on behalf of *acharya* Srila Prabhupada conducting rituals of initiation both first and second. *Ritviks* do not give "*diksha*" and do not free from any sins. This is a duty of *diksha-guru* - Srila Prabhupada.

"*Ritvik-system*" installed by the *acharya*-founder Srila Prabhupada does not contradict with the shastras and this is confirmed by such a great connoisseurs of the Sanskrit and philosophy as: Shri Shri Rangapriya Svami Deshikachar as well as professor M.A. Tatachar you will come to know about them in the following chapter.

In his book "From living sadhu" Narayana Maharaja writes: "I remember another request. In the evening day before Swamiji left this world I saw him last time, he was so good to me. He said: "I have done something wrong in my life and I want everyone to forgive me. Specially. I want you to forgive me since you served me and you are so dear to me". [...] Then he told me: "forgive me and ask all my Godbrothers to forgive me too. I have told to my disciples: do Not communicate with my Godbrothers", but this was in letter not in my books and I have said this only at a special moment".

Here again Narayana Maharaja speaks untruth, trying to humiliate the position of Srila Prabhupada. Narayana Maharaja admits the fact that Srila Prabhupada is Maha-bhagavata, pure devotee of the Lord, however with his statements he puts Srila Prabhupada into position of conditioned soul who makes mistakes. Can pure devotee really make mistakes and speak such words for which he would further have to ask for forgiveness? Srila Prabhupada – is *Maha-bhagavata* and each of His word – is a word of God. We all know that Lord has granted Him with power to fulfill this missions and words of such devotee are dictated by Lord Himself. In Bhagavad-gita 1-st Chapter the word Hrishikesha is used and Srila Prabhupada clearly says that Lord directly controls and manages the feelings of pure devotee.

Regarding the letters we want to state that Srila Prabhupada has written not just a single but several letters to his disciples, where He forewarned them from harmful contact with his brothers in God.

Srila Prabhupada writes:

"**So I have now issued order that all my disciples should avoid all of my godbrothers. They should not have any dealings with them no even correspondence, no should they give them any of my books, neither should you visit any of their temples. Please avoid them.**"

(Letter to Vishvakarma November 9 1975)

This is a very serious statement of Srila Prabhupada "I have issued order" and we have no rights to disagree with it. Within few years which Bhakta-das spent in Mayapure he happened to communicate with devotees from *Gaudya-maths*, he also had certain association with Maharajas and therefore can say that he is well acquainted with the preaching which *Gaudya-maths* carry out. Even now, after so many years, words of Srila Prabhupada do reflect the reality. To communicate on philosophical subjects with devotees from *Gaudya-maths*, more so Maharajas is as unfavorable as communication with mayavadis. The best communication with them is to show them respect from as big distance as possible. Their preaching, particularly that of Narayana Maharaja may seem to be "sweetened nectar" for neophytes, but this "nectar" turns into poison in the end just like milk touched by the snake.

Srila Prabhupada had reason to speak about them in this way:

"**instead of inspiring our students and disciples they may sometimes pollute them.** [...]**they are very competent to harm our natural progress** ".

(Srila Prabhupada letter to Rupanuga 28.04.1974)

"**So any of my godbrothers cannot help me in this way of book writing because they are unfortunate in the matter of preaching work. They are simply trying to infiltrate our society to do something harmful by this attempt. So please do not have any correspondence with this Puri or any of my godbrothers, so-called...** ". (Srila Prabhupada, letter to Karune Sindhu, November 9 1975).

Srila Prabhupada sharply convicts wrong activity of the *Gaudya-maths* leaders. He doesn't only forewarn His disciples in the letters, telling the truth about His own Godbrothers, but also in His books **Srila Prabhupada says**: "... our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons". Dear readers, which demons do you think Srila Prabhupada speaks about? Further in the same chapter Prabhupada says: " The members of the self-appointed *Acarya*'s party who occupied the property of the *Gaudiya Matha* are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are ***asara,*** or useless."

(Sri Caytaniya Caritamrita Adi, ch.12.8. the commentary)

It's not difficult to guess what demons the speech goes about here. Leaders of *Gaudya-maths* were always envious about Srila Prabhupada, even before his departure to America. Prabhupada possessed outstanding talent in the field of philosophy. With His wide knowledge He was standing out against His Godbrothers. Due to envy they had for him, they were not much enthusiastic to cooperate. Blind with envy none of them could see the quality of pure devotee in Him and needless to say that they couldn't see that Srila Prabhupada is an external manifestation of the Supreme Personality of Godhead. And when He left for America nobody could even imagine that Srila Prabhupada will be a success, since many of his Godbrothers already went to America before, for the preaching purpose, and returned empty-handed. While being in America Srila Prabhupada repeatedly asked His co-brothers including Narayana Maharaja to come to America and help him in preaching. Envy, which lived in their hearts, and unbelief in success kept them from answering this transcendental request. Hostile to him they could not allow and did not want Prabhupada's success since they were not able to achieve it earlier. Srila Prabhupada's mercy is limitless to all conditioned souls and He does not make any difference, demon or not demon, He wants everyone to be occupied in service to Lord Krishna. Such are the qualities of the greatest personality, pure devotee of the Lord!

In Sri Caytaniya Caritamrita (Adi, ch. 12.12. the commentary.) Srila Prabhupada says:

"... Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many svāmīs have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of *Vedānta* or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless ".

How do you think, dear readers, why did Narayana Maharaja, as per his words, go to America to visit holy places where Srila Prabhupada used to stay, only twenty years after Prabhupada left the world?

Presently ISKCON Society is undergoing a period of crisis, the ISKCON leaders due to their strong material desires of the authorities, glories, money, worship of themselves acted the same way as leaders of *Gaudya-maths* have acted in their time — went against instructions of the *acharya*. This is the MAIN and the biggest reason for all the troubles in ISKCON. Devotees who lost their faith in ISKCON gurus are presently undergoing a big shock therapy and do not know what to undertake, particularly after Harikesha Svami's downfall. That's why all these absurd "reinitiations" and running from one false-guru to another are going on. Narayana Maharaja is using these circumstances to snatch control of such "runaways". For this reason he has gone to the west, to continue his indecent activity there. In their ignorance these "runaways" have no idea that "*diksha-gurus*" from *Gaudya-maths* are the same self-appointed gurus as ISKCON "gurus" are. They all have gone against acharya – representative of Supreme Personality of Godhead. Narayana Maharaja wouldn't mind to also catch hold of all the rest of Srila Prabhupada's disciples.

In Sri Ishopanishad ninth mantra it is said:

andhaṁ tamaḥ praviśanti ye 'vidyām upāsate
tato bhūya iva te tamo ya u vidyāyām ratāḥ

Translation: "Those who engage in the culture of nescient activities shall enter into the darkest region of ignorance. Worse still are those engaged in the culture of so-called knowledge".

Commentary: "This *mantra* offers a comparative study of *vidyā* and *avidyā*. *Avidyā,* or ignorance, is undoubtedly dangerous, but ***vidyā***, or knowledge, is even more dangerous when mistaken or misguided."

In the same mantra, in the commentary Srila Prabhupada says:

"One must approach a bona fide spiritual master in order to understand the transcendental message of the Vedas. That is the direction of the Muṇḍaka Upaniṣad (1.2.12). These *veda-vāda-rata* people, however, have their own ācāryas, who are not in the chain of transcendental succession. Thus they progress into the darkest region of ignorance by misinterpreting the Vedic literature. They fall even further into ignorance than those who have no knowledge of the Vedas at all."

For readers it will be obvious that activities of Narayana Maharaja are very similar to the description in this *mantra*. He corresponds with such *veda-vāda-rata* who gives his own interpretations of the holy scriptures misleading people. Maharaja has his own *acharya* Bhaktipragiyana Keshava Gosvami Maharaja, who does not belong to the bona fide chain of disciplic succession, just like his other Godbrothers – they all went against instructions of their *acharya* Bhaktisiddhanta Sarasvati Thakur, who told them:

"Create GBC and co-operate. Wait, acharya will appear among you".

All those who go against instructions of the bona fide acharya, not through force of ignorance or inability to follow His instructions, but the ones who do it consciously, are real *asuras*.

Srila Prabhupada says: "The entire world is now full of many *asuras* in the guise of politicians, **gurus**, **sadhus**, yogis and incarnations".

(Shrimad Bhagavatam 10.3.21. commentary)

To go against *acharya* — direct representative of Supreme Personality of Godhead is equal to going against God Himself. As a matter of fact *Gaudya-math* leaders act on their own whimsy and break the God's law. They do not belong to the bona fide chain of *Gaudya-sampradaya* and act on their own, without accepting any authority. This kind of *apasampradayas* cannot exist for long and if they don't verge with the Worldwide ISKCON Movemen, they will very soon cease to be. Some may say that ISKCON has its own problems! And nevertheless true Srila Prabhupada's followers can see that true ISKCON will be revived very soon and all false will vanish in nowhere, it will be the way Srila Prabhupada wants to see it.

"Only Lord Caitanya can take my place. He will take care of the Movement."

(Srila Prabhupada, conversation 2.11.1977)

Narayana Maharaja is committing a greatest sin by preaching distorted philosophy and deluding unsophisticated people. Books by Narayana Maharaja are meant for cheap public and neophytes, those who have never received a proper formation from a **bona fide** spiritual master.

Srila Prabhupada says: "Duty of a guru is to rescue the living entity from the new birth".

(Dialectical spiritualism)

The interpreted knowledge received from self-appointed *guru* contaminates devotee and becomes an obstacle on his path to achieving the highest purpose — returning back to God.

Dear readers we present for your attention an article about Narayane Maharaja from "Back to Prabhupada" journal # 5 autumn 2004.

The real teaching of Narayana Maharaja

To many people both inside and outside the Movement, ISKCON's current Guru system is a complete farce. Perhaps predictably, all the scandal, falldowns and endless self-contradiction amongst Srila Prabhupada's wannabe successors (the 80 competing ISKCON 'Gurus') has opened the way for yet another personality, this time from outside ISKCON, with designs on Srila Prabhupada's legacy. The GBC have preached for many years that everyone must have a "living, physically present Guru" (or anyone but Srila Prabhupada), and now they are reaping their reward. His Holiness Narayana Maharaja a disciple of Srila Prabhupada's Godbrother,

His Holiness Kesava Maharaja has had considerable success in attracting both ex and current members of ISKCON to his camp, by promoting his qualification as a "living, physically present Guru", who is bona fide and won't fall down, unlike the ISKCON Gurus. Narayana Maharaja likes to portray himself as a mere humble servant of Srila Prabhupada, who simply wants to bring everyone to Srila Prabhupada through a deeper appreciation of his mission and teachings:

"**You should know who your Prabhupada is. You should know. Then you can glorify him, otherwise you cannot**."

(Narayana Maharaja, Los Angeles, May 31st, 2000)

In this article we shall use Narayana Maharaja's own words to understand weather he really brings us closer to Shrila Prabhupada.

Narayana Maharaja states that he is a successor of Shrila Prabhupada.

He lets us see that he came and exists not for bringing people to Shrila Prabhupada but to actually become a substitute to Shrila Prabhupada as His successor:

"I am the real successor of Srila Bhaktivedanta Swami Maharaja, and there is no other."

(Narayana Maharaja, Murwillumbah, Australia, February 18th, 2002)

Here Narayana Maharaja boldly declares his rights in direct competition with all ISKCON gurus to inherit the position or replace Shrila Prabhupada rather than complement, assist or help Him. Narayana Maharaja directly competes with Shrila Prabhupada.

In order to fulfill the above task – to replace Shrila Prabhupada, Narayana Maharaja persisted that his followers should spread mainly his books rather than Shrila Prabhupada one's:

"Now Srila Gurudeva (Narayana Maharaja) has requested that we start what he calls 'a second revolution' in preaching and book distribution. He wants his books distributed in the same volume, 'not less than Swamiji (Srila Prabhupada).'"

(Gaudiya Courier, Issue 15, July 1st, 2004)

It is clear that this goal - to compete with Shrila Prabhupada can only be reached if his followers would spread books of N. Maharaja solely, and this is what usually does occur.

"N. Maharaja states that Shrila Prabhupada has given only a foundation"

To create a demand for his service Narayana Maharaja states, that there is a lot of spiritual knowledge which Shrila Prabhupada had no time to give, so he can state that he has came to fill up this gap:

"So Svamiji has first cleared up the atmosphere. Has prepared the ground, by preaching the holy name of Krishna and giving **Gita-sandesh.**

This was a very important work. He has done this work and that was so much required for the whole world. But having done this He didn't do the whole. This was only a foundation. He wasn't able to finish up this work".

(Lecture of N. Maharaja 19 September 1994)

Narayana Maharaja assured that Shrila Prabhupada did not give all.

The fact that above given utterance of Narayana Maharaja is false can be even proved by the words of Narayana Maharaja himself which he said 17 year earlier to Shrila Prabhupada:

"All your duties are fulfilled. You have done all in your life. There is no need to worry about anything else. Yes, you have done all, nothing is left undone".

(Translation of the conversation on Bengali between N. Maharaja and Shrila Prabhupada which took place in oct-nov. 1977. Supplied by the N. Maharaja followers).

The fact that Narayana Maharaja dared to say absolutely opposite to what he himself stated 17 years back, demonstrates an extreme opportunism.

Narayana Maharaja states that Shrila Prabhupada is not a founder-acharya of ISKCON.

This opportunism was later shown in Narayana Maharaja's statement that Shrila Prabhupada was not an acharya-founder of ISKCON.

Of cause Lord Caitanya Mahaprabhu is a source of the Krishna Consciousness therefore it is at least strange why would N. Maharaja pays such an importance to minimizing the role of Shrila Prabhupada and supporting his own position by stating such obvious things:

"You must also know that Caytanya Mahaprabhu is a founder of ISKCON. Svamiji was only one of the prominent acharyas in this line. He is not a founder."

(N.Maharaja 28April 1999, Karakas, Venezuela)

"Your Shrila Prabhupada has only changed the name to English. He is not an acharya-founder, this is eternal ISKCON. **I am ISKCON. I am not different from ISKCON. I am Bhaktivedanta**"

(Shrila Bhaktivedanta Narayana Gosvami Maharaja)

"Like father, like son. I am the real successor of Srila Bhaktivedanta Swami Maharaja, and there is no other. You should know this very openly. I am Bhaktivedanta and he is Bhaktivedanta, but he received this name after I did. I'm senior to him in this regard. I'm Bhaktivedanta, and I'm also ISKCON. Don't think that I'm out of ISKCON." (Narayana Maharaja, Murwillumbah, Australia February 18 2002).

But according to Shrila Prabhupada: "**I am an acharya-founder of the International Society of Krishna Consciousnesses**" (Shrila Prabhupada, letter to Bigelov, Allahabad January 20 1971).

Narayana Maharaja deviates from Shrila Prabhupada - 1

Although he claims to be a successor to Srila Prabhupada, and that Srila Prabhupada is somehow speaking through him, it should be noted that Narayana Maharaja's teachings often seriously differ from Srila Prabhupada's. This is what Narayana Maharaja has to say about Prahlada Maharaja, who is worshipped on every altar throughout ISKCON as a completely pure devotee of Krishna: "Prahlada Maharaja was a very bona fide bhakta, and he never wanted anything worldly, but he could not serve Krishna. His bhakti was mixed with jnana, knowledge of the Lord's opulence. If you have some worldly desire, or any desire, then your bhakti may be sanga-siddha bhakti or aropa-siddha bhakti, but not pure transcendental bhakti".

(Narayana Maharaja, Hawaii 17 febr. 2001)

"Prahlada Maharaja is the topmost example of a Vaisnava". (Srimad-Bhagavatam 4.21.47, purport)

"So we see practically how Prahlada Maharaja immediately attained the state of prema… he first of all followed the instruction of Brahma, then immediately he got the favor of Lord Nrsimhadeva, and after getting that he got the prema state."

(Srila Prabhupada lecture, Mayapur, February 14th, 1976)

"Prahlāda Mahārāja was offered all the blessings of an opulent position in the material world and even the liberation of merging into Brahman, but he refused all this. He simply wanted to engage in the service of the servant of the servant of the Lord. " (Shrimad Bhagavatam 5.24.25).

Above we see Prahlada Maharaja described as a pure devotee who actually shunned the results of jnana (knowledge).

Deviation-2

Narayana Maharaja claims that Advaita Acarya (one of the associates of Sri Caitanya Mahaprabhu) was incapable of giving people Vraja-Bhakti (pure devotion to Krishna):

"Sri Advaita Acarya...He is a part of the part of the part of the part of Krishna. Being so far away, He can preach with kirtana, but He cannot give Vraja-bhakti. Never. He is not qualified for this. Only Krishna can do this." (Narayana Maharaja, Los Angeles, California May 31, 2000)

Contrast the above with the following verse from the Sri Caitanya Charitamrta as presented by Srila Prabhupada:

"He (Advaita Acharya) delivered all living beings by offering the gift of Krishna-bhakti (pure devotion to Krishna). He explained Bhagavadgita and Srimad-Bhagavatam in the light of devotional service."

(Srila Prabhupada, Caitanya caritamrita, Adi-lila 6.28)

Thus Narayana Maharaja again disagrees with the siksa (instruction) given by Srila Prabhupada, even though he also rather immodestly claims to be his "dearmost siksa disciple".

Narayana Maharaja has claimed that Srila Prabhupada ordered him to instruct Srila Prabhupada's disciples:

"He ordered me, 'Help my disciples' [...] You can get that cassette.[...] If anyone does not have belief in my statements, he can acquire and hear the cassette. At the time he spoke in Bengali so that others would not understand."

(Salt Spring Island, Canada, April 2001, pm)

This claim is based on Srila Prabhupada stating "you kindly instruct them on this matter" to Narayana Maharaja, during a Bengali conversation spoken between the two sometime in October-November 1977.

However, as will be seen from the full translation of this conversation provided by the Narayana Maharaja camp themselves, Srila Prabhupada does not say anything of the sort. Whilst reading the relevant portion of the conversation below, please pay special attention to whom the word "them" in the above sentence refers to; what was the "matter" on which Srila Prabhupada wanted Narayana Maharaja to give instruction; and "when" this instruction was meant to be given:

Srila Prabhupada: Are any of my god-brothers in Vrindavana now?
Narayana Maharaja: Yes.
Srila Prabhupada: Who?
Narayana Maharaja: Van Maharaja might be there, as well as Indupati Prabhu from Caitanya Gaudiya Matha.
Srila Prabhupada: Any more?
Narayana Maharaja: Only these two at the moment.
Srila Prabhupada: Who is Indupati?
Narayana Maharaja: Indupati. He comes here often.
Bhakticaru Swami: From Madhava Maharaja's matha?
Narayana Maharaja: Yes. No one else is here.
Srila Prabhupada: Please call both of THEM. Van Maharaja and him.
Narayana Maharaja: This is very good proposal by you.
Srila Prabhupada: Please sit down. They will call THEM.
Narayana Maharaja: All right.
Srila Prabhupada: This cutting of arguments happens sometimes...
Narayana Maharaja: These are insignificant matters in such a substantial worldwide mission. A little something here and there is of no consequence. You have done this wonderful preaching work for the benefit of the whole world. There was no self-interest. You did everything only in devotional service to Krsna - for benefiting all people at large.
Srila Prabhupada: It is all by your blessings.
Narayana Maharaja: You have done a wonderful thing. It is necessary to care for and preserve this mission, and see that it is managed skilfully.
Srila Prabhupada: YOU KINDLY INSTRUCT THEM ON THIS MATTER. I'm unable to speak

1) Word "them" refers to Shrila Prabhupada's Godbrothers who were to arrive shortly. And this has nothing to do with Shrila Prabhupada's disciples as Narayana Maharaja tries to present.
2) Word "them" is twice used in the conversation and in both cases refers to Shrila Prabhupada's Godbrothers: Indupati and Van Maharaja.
3) "Matter" on which Shrila Prabhupada asked N. Maharaja to give instructions to his Godbrothers concerns the apologies for "cutting of the arguments" which He could have allowed in His preaching activity.
4) And when was this instruction to be given? There and then only. Right after asking N. Maharaja to give the instructions Shrila Prabhupada immediately states: "I'm unable to speak" That is why he asks N. Maharaja to explain these matter to his Godbrothers as soon as they arrive.
5) So here we clearly see a false claim made by Narayana Maharaja to promote his agenda as being the "real successor" to Srila Prabhupada.

In conclusion, on the basis of all the above, it is clear from Narayana Maharaja's OWN WORDS that he is not simply a "dearmost siksa disciple" of Srila Prabhupada whose aim is to help to bring us closer to Srila Prabhupada. Rather he is no different to the 80 wannabe "successor Gurus" of ISKCON, doing and saying whatever is necessary to jockey for Srila Prabhupada's position.
The End.

Narayana Maharaja tries to get hold of the Prabhupada's name, His honor, glory and heritage. And thereby cause harm to the Mission of Krishna Consciousness Movement, the cradle of the World Spiritual Revolution.

Narayana Maharaja and ISKCON gurus play the same game, but each wants to extract its own MOTIVE from it.

"Anyone against the Supreme Personality of Godhead and His devotees is called a demon."
(Shrimad Bhagavatam 9.5.6. commentary)

Srila Prabhupada says: "*Shiksha-guru* , who gives the instructions contradicting to the instructions of the spiritual master, is not true *shiksha-guru*. This is demon... *Shiksha-guru* cannot give the instructions, contradicting with the instructions of diksha-guru. This not shiksha-guru. This rascal".

(Lecture on Bhagavad gita, Hong Kong, July 4 1974)

His Divine Grace Srila Prabhupada is - *jagat-guru* that is to say guru for the whole world.

"In (Mundaka Upanishad 1.2.12) it is said:

tad-vijnanartham sa gurum evabhigacchet
samit-panih srotriyam brahma-nistham

"In order to learn the transcendental science, one must approach the bona fide spiritual master in disciplic succession, who is fixed in the Absolute Truth."

Thus it has been enjoined herewith that in order to receive that transcendental knowledge, one must approach the guru. Therefore, if the Absolute Truth is one, about which we think there is no difference of opinion, the guru also cannot be two. The Acaryadeva for whom we have assembled tonight to offer our humble homage is not the guru of a sectarian institution or one out of many differing exponents of the truth. On the contrary, he is the *Jagad-guru*, or the guru of all of us; the only difference is that some obey him wholeheartedly, while others do not obey him directly."

(Science of self-realization ch. 2)

In this chapter Srila Prabhupada reveals the importance and need of accepting the **bona fide** guru very well. He emphasizes that **bona fide** guru is ONE. The reason for our misunderstanding of this important aspect is that we do not address our *acharyadeva* Srila Prabhupada directly but through mediators – false-gurus or those who consider themselves as high as "*jagat-guru"*. This is why it is so difficult to understand the philosophy given in His books and as a consequence we fall victim of deceit.

Srila Prabhupada says: "If you want a cheap guru, or if you want to be cheated, then you will find many cheating gurus. But if you are sincere, you will find a sincere guru. ".

("Science of Self-Realization" ch. 2)

Since the times of Srila Prabhupada, antagonistic followers of self-appointed acharyas from Gaudya-maths are creating obstacles to our Society. They disobeyed their spiritual master and now render the negative influence upon ISKCON devotees. With their preaching they derogate the true position of Srila Prabhupada.

Srila Prabhupada's words about His Godbrothers:

"My Guru Maharaja used to say, *prana arthe yanra sei hetu pracara*. "One who has got life, he can preach." The dead man cannot preach. So you become with life, not like dead man. Without life ..Just like all my godbrothers. They are dead men. And therefore they are envious of my activities. They have no life. If you want to make easy-going life, showing the Deity and then sleep, then it is a failure movement."

(Srila Prabhupada July 13 1974г. Los-Angeles)

And here is what Srila Prabhupada thought himself of some of the acharyas of this sort.

"**Bhakti Vilas Tirtha is very much antagonistic to our Society and he has no clear conception of devotional service. He is contaminated."**

(Srila Prabhupada Letter to Sukadeva, 14/11/73)

"Regarding Bhakti Puri, Tirtha Maharaja, they are my Godbrothers and should be shown respect. But you should not have any intimate connection with them as they have gone against the orders of my Guru Maharaja."

(Srila Prabhupada Letter to Pradyumna, 17/2/68)

"In the latter days of my Guru Maharaja he was very disgusted. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong Governing body for preaching the cult of Caitanya Mahaprabhu. He never recommended anyone to be *acarya* of the *Gaudiya Math*. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and others who are already dead unnecessarily thought that there must be one *acarya*. If Guru Maharaja could have seen someone who was qualified at that time to be acarya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acarya. His idea was talked of so many things, but never mentioned an *acarya*. His idea was acarya was not to be nominated amongst the

governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful and self effulgent *acarya* would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one *acarya* and later it proved a failure. [...] Actually **amongst my Godbrothers no one is qualified to become *acarya***."

(Srila Prabhupada, letter Rupanuge from 28.04. 74)

"So as soon as one thing is three times stressed, that means final."

(Srila Prabhupada Bg. Lecture, 27/11/68, Los Angeles)

Our ISKCON "gurus" have made, put it mildly, the same "fault", as leaders of *Gaudya-maths* in their time. They have gone against the will of our *acharya* Srila Prabhupada and occupy the same kind of illegal position of *diksha-guru*. This duet can be compared to false coin. One side of the false coin - self-appointed gurus of *Gaudya-maths* and on the other side - self-appointed gurus of ISKCON. No one of these spiritual masters, performing role of *diksha-gurus* is a representative of Krishna. To go against the will of *acharya* is equal to going against the God's will. This is madness. How would they be able to bring their disciples back home to God if the road to the Spiritual World is closed for them in this life!

Srila Prabhupada gives nice description of the consequences of the activity of such spiritual masters:

"By a false display of religious sentiments, they present a show of devotional service while indulging in all sorts of immoral activities. In this way they pass as spiritual masters and devotees of God. Such violators of religious principles have no respect for the authoritative ***acaryas***, the **holy teachers** in the strict disciplic succession. They ignore the Vedic injunction acaryopasana -- "One must worship the acarya" -- and Krsna's statement in the Bhagavad-gita (4.2) evam parampara-praptam, "This supreme science of God is received through the disciplic succession." Instead, to mislead the people in general they themselves become so-called *acaryas*, but they do not even follow the principles of the *acaryas*.

These rogues are the most dangerous elements in human society. Because there is no religious government, they escape punishment by the law of the state. They cannot, however, escape the law of the Supreme, who has clearly declared in the Bhagavad-gita that envious demons in the garb of religious propagandists shall be thrown into the darkest regions of hell (Bg. 16.19-20). Sri Isopanisad confirms that these pseudo religionists are heading toward the most obnoxious place in the universe after the completion of their spiritual master business, which they conduct simply for sense gratification."

Sri Isopanishad (mantra 12, commentary)

In this commentary Srila Prabhupada strongly convicts the pseudo-religious man, preaching impersonalizm and worship of demigods. Hereinafter, in the commentary Srila Prabhupada describes their qualities, actions and the consequences. Even though our unauthorized gurus preach Krishna Consciousness but their qualities and actions perfectly correspond to this description. They are also involved into motivated devotional service, make amoral actions and break religious principles. They also do not accept the authority of *acharya* in the chain of disciplic succession and delude devotees proclaiming themselves a *diksha-guru* without any blessing from above.

To accept disciples diksha-guru must be a ***Maha-bhagavata*** (the most top stage of the God realization) and be specially **accredited** by his spiritual master. Srila Prabhupada always strictly convicted appropriation of a *guru* status to oneself by those who have no due qualities and authority for this.

Here is the only fragment from Srila Prabhupada's books where the term *diksa (diksitah)* is linked with a specific qualification:

__Maha-bhagavata__-srestho brahmano vai gurur nrnam
sarvesam eva lokanam asau pujyo yatha harih
maha-kula-prasuto' pi sarva-yajnesu __diksitah__
sahasra-sakhadhya yi ca na guruh syad avaisnavah

"The guru must be situated on the topmost platform of devotional service. There are three classes of devotees, and the guru must be accepted from the topmost class."

"When one has attained the topmost position of maha-bhagavata, he is to be accepted as a guru and worshipped exactly like Hari, the Personality of Godhead. Only such a person is eligible to occupy the post of a guru."

(C.c. Madhya, 24.330, purport)

Srila Prabhupada also says that before acting as a *diksha-guru* besides the necessary qualification one should get special authorization from previous *acharya:*

"On the whole, you may know that he is not a liberated person, and therefore, he cannot initiate any person to Krsna Consciousness. It requires special spiritual benediction from higher authorities."

(S.P. Letter to Janardana, 26/4/68)

"One should take initiation from a bona fide spiritual master coming in the disciplic succession, who is authorised by his predecessor spiritual master. This is called *diksa-vidhana."*

(S.B. 4.8.54, purport)

We can only wonder, how powerful is a desire of the living being to enjoy in this material world. All want to occupy the position of God. But, alas! **This place is already occupied.**

"The guru is one because he comes in disciplic succession." ("Science of Self-Realization" ch. 2).

"If everyone just initiates then there will be contradictory result. As long as it goes on, there will be only failure".

(Srila Prabhupada Phalgun Krishnan Pancami, verse 23)

Shiksha-guru – is also a spiritual master, there can be hundreds and thousands of them but *diksha-guru* is ONE. Lord Caytanya was calling for: "*amara agjana guru hana*" become *shiksha-guru* but not *diksha*.

The duty of *diksha-guru* — is to bring the conditioned souls, who have surrendered to Him, back home to God.

Anyone who tries to occupy the position of *diksha-guru* on his own whimsy is in illusion about their true position. This is a last trap of Maya. Our position is the one of the servant rather than master. If devotee goes against instructions of the acharya he deprives himself a possibility to return to the spiritual world.

We are unable to fully realize the infinite Greatness of His Divine Grace Srila Prabhupada with our material mind. His appearance on this planet is unique and inimitable. There is no one grater or equal to Him in this world. Such a personality comes to material world once in a thousands of *Kali-yugas*. And only few know who Srila Prabhupada actually is. When His disciples asked: "Srila Prabhupada, who are you?" - He answered: "If I tell you, you won't believe!"

His Mission is a continuation of the Lord Caytania Mahaprabhu's play. The real assignment of the Srila Prabhupada's phenomena – is to make come true the desire and prediction of Lord Caytania Mahaprabhu. **"In each city and each village people will sing the holy name of the Lord".** For this purpose Srila Prabhupada has founded a Worldwide Movement of ISKCON, which will be headed by Him as a **bona fide** spiritual master for the period of ten thousand years. His Mission is to make the whole world to realize Krishna and bring back to God those conditioned souls who are devoted to Him. And nobody is able to disturb this Great Mission of SANKIRTANA, commenced by Lord Caytania.

"Only Lord Caitanya can take my place. He will take care of the Movement."

(Srila Prabhupada, conversation 2.11.1977)

Srila Prabhupada says: "The *sańkīrtana* movement is important, for regardless of whether one is a *śūdra*, *vaiśya, mleccha, yavana* or whatever, if one associates with a **pure devotee**, follows **his** instructions and serves the **pure devotee**, his life is successful. This is *bhakti*."

(S.B., 7.15.73. commentary)

This is our task as Srila Prabhupada's devotees and followers to help Him in realization of his mission, unfailingly execute all edifications and instructions of our *acharya*, surrender and accept each of His word as a **truth.** To participate in this mission is a great Mercy for us and we must not miss it, otherwise we risk to find ourselves out of this great ship - VAYKUNTHA.

Self-appointed gurus of *Gaudya-math* vastly exceed unauthorized ISKCON gurus in the art of interpreting Srila Prabhupada's philosophy. Exactly for this reason among ISKCON devotees last years there occurred a tendency of tempestuous transition to *Gaudya-maths*. They are hoping to find a bona fide spiritual master there. Leaders of self-appointed *acharyas* from *Gaudya-maths* are unable to create their own good devotees and concern only with enticing readymade devotees. Actually, all, who are attracted to the Krishna consciousness movement through Srila Prabhupada books are disciples of His Divine Grace A.C. Bhaktivedanta Svami

Prabhupada. And those who assigns such disciples to himself, whoever he is and whatever social position he has, is a cheater.

Unfortunately, many devotees judge the spiritual level of the person only by external signs and on this base move over to other *Maths* in quest of a *guru*.

Let us bring an example from Srimad-Bhagavatam:

"A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next. A person's propriety will be seriously questioned if he does not earn a good living. And one who is very clever at juggling words will be considered a learned scholar." (S.B., 12. 2. 4.)

After some time majority of devotees who moved to *Gaudya-math*, reap the fruits of disappointment. There is an example of one devotee with whom we had a conversation on this topic. We mean Bhakti-vedanta Raddhanti Maharaja, former Ananta-shaya das. He has said: "I always remembered about Srila Prabhupada, chanted His pranama, worshipped and even conducted puja for Him". That's why he was shed a mercy of Srila Prabhupada in form of reasonable inspiration. He returned to ISKCON, although he came under GBC's "wing", still this is already a first step back to Prabhupada. We shall hope that this will serve a good example for his congeners from *Gaudya-maths*...

Time will come when all these leaders of *Gaudya-maths* will accept Srila Prabhupada as the Greatest *acharya*, the bona fide spiritual master in the chain of true disciplic succession and will **JOIN this Worldwide ISKCON Movement**!

In *Gaudya-sampradaya* there is ONE **bona fide** *guru* — His Divine Grace A.C. Bhaktivedanta Svami Prabhupada and all rest occupy the position of non authoritative gurus who have never brought anyone back to God.

Dear devotees, please, do not waist you precious human life on this useless gurus. Let's throw off the shroud of illusions from our trustful and naive eyes and we will see the true way leading to the spiritual world.

Srila Prabhupada says: "**Mahajana – is ONE and straight way to in transcendental world is also one**"
"The Science of Self Realization" ch. 2)

We sincerely pray to Lord Krishna and Srila Prabhupada for their Grace to condescend into your kind hearts. Only uniting all together we shall be able to put an end to the great deceit of unauthorized ISKCON gurus who follow the way of fraud, violence's and prohibitions.

Srila Prabhupada says: "**Krishna and Society of Krishna are not different. Taking care of the Krishna Society devotee will never forget about Krishna**".
(Dialectical spiritualism)

Therefore the closer and more united we become, as a good family the easier it will be for us to approach Krishna.

We address all devotees of ISKCON, as well as devotees of *Gaudya-maths* and all sincere souls in who's lives Srila Prabhupada has a special place. Please, try to understand that this important transcendental and very urgent topic is directed on one purpose only, — to restore the essential position of Srila Prabhupada as a single *Diksha-guru* and high authority for the whole International Movement of Krishna consciousness and help all devotees to return back to lotus feet of Srila Prabhupada. If we don't surrender oneself to Srila Prabhupada and follow unauthorized gurus, there is no even a smallest chance for us to reach the highest perfection and return home, back to God. It can be reached only by grace of Srila Prabhupada and Sri Krishna.

If we return back to lotus feet of Srila Prabhupada our spiritual life will be filled with true sense. We are all brothers and sisters of one big family. We have one God — KRISHNA and ONE — **bona fide** spiritual master — *Acharya*-founder of International Society of Krishna consciousnesses His Divine Grace A.C. Bhaktivedanta Svami Prabhupada.

Interview with Sri Bannanje Govindacarya

It may be recalled that HG Vidvan Gauranga Dasa posted a report of his meeting two eminent vaishnavas in Bangalore, namely Vidyavacaspati Sri Bannaje Govindacharya (a grhasta madhva scholar). When devotees of ISKCON Bangalore showed the report to Sri Bananje Govindacharya, he said that the reporting was partial and did not completely represent his views. The devotees continued their discussion with him and it was recorded. Later the interview was transcribed, taken back to him for review so that he is satisfied that we represent his views properly this time. We provide the same here.

Below is an interview with Sri Bannanje Govindacarya, original tape available:

Sri Bannanje Govind*acarya*: Meaning of *diksha* is to give *adhikara* in a *mantra* or any system or in a faith. Who can give initiation? In fact if I want to initiate somebody into *gayatri*, I must be a realised person. *Gayatri sakshatkara* is the first requirement for a *diksha-guru*. Siddhi or perfection. *Mantra siddhi*. Otherwise one cannot give *mantra diksha* to others, according to *shastra*. So simply giving *diksha* and canceling and taking again another *diksha* - that is all ashastric, not according to *shastra*... So this is the problem when we institutionalize a faith. We have to face all these problems, because when you institutionalize faith then all the institutional and organizational problems enter and all the organizational problems will come. Actually according to *shastra*, none of these swamis can initiate... No swami unless he has attained *sakshatkar* or *mantra siddhi* he cannot initiate. That is what....told was correct. Unless he has that power to take the *sishya* into that height, that elevation, initiation becomes a mere mechanical procedure. It has no meaning. If I want to initiate you I must be able to bring you to that plane and you must be able to meditate upon that mantra and that power should be given. Initiation is not mere mechanical procedure. **That is a transformation of a power, mantric and spiritual power**. And a person who has actually no spiritual power how can he give spiritual power to a *sisya*? It cannot be claimed by a mere post or institutional powers. Initiation is totally different

ISKCON devotee: The point is the 11 *ritvik*s, only on the assumption that Prabhupada is not on the planet they stopped continuing to be *ritvik*s. Is that correct or wrong? We are saying, " you don't have an explicit order. A clear order of the *acharya* is needed to become a *diksha-guru*. Srila Prabhupada made a system-you stopped the *acharya*'s order!" We are questioning. They are not able to justify that. So are they correct in their justification or wrong?

Sri Bannanje Govind*acarya*: No...do they claim that they are no more *ritviks*?

ISKCON devotee: They say that they are no more *ritvik*s. They are regular gurus. Regular gurus means, as I told you the definition, according to Srila Prabhupada's teachings, it is very serious thing. It is a very big thing.

Sri Bannanje Govindacarya: Yes. See that is why I have told this is clash between the organization and the spiritual practice. When the spiritual practices become institutionalized, then the institution has certain... it is totally left to the ...you are correct. There is no letter or there is no resolution, any orders. In an institution anything can be changed. The governing body is there and by majority they can vote and they can have a resolution. They can change anything. According to rules and regulations. But that is left to the organizational rules and regulations. That is what I have told, according to *shastra*, the religious or spiritual part of *diksha* - giving *diksha*, a person who has *siddhi – sidha-purusa* can give *diksha* to others. Otherwise it has no meaning at all. It is not a mechanical thing.

ISKCON devotee: So their another argument is that because it is not normal, according to tradition just like son becomes father, it is natural. So naturally disciple becomes guru. This is also natural. So we have become gurus. So if we follow *ritvik*, because it is non traditional, not in the *sampradaya*, we stopped practicing it. Is it really *apasampradaya*? To follow *acharya*'s ajna?

Sri Bannanje Govind*acarya*: Is it *apasampradaya* means here in other sampradayas, particularly in the *vaishnava sampradaya* or the *madhva mutts*, their *mantra diksha* is to be taken by a living guru. It is a tradition. Strictly speaking, *diksha* even here when a swami gives *mantra* or upadesha to a disciple, the inner concept is that the living guru is not the real guru. *Madhvacharya* is there in his body and through living guru the spirit, actually the original spirit of *Madhvacharya*, the original spirit of living guru that is what is functioning. That concept is there. But a *diksha* living guru is a must in tradition. It is there. That is why they say *apasampradaya*. See in all other sampradayas *diksha-swekara* from a living guru is generally accepted in all... see it is in practice even in *Madhva mutt*.

ISKCON devotee: So Prabhupada appointed these *ritvik*s to do the external aspects of the *diksha*, like gving mala, spiritual name, etc These are to be done through a living *ritvik*s. So *ritvik*s are living. But the roles are defined and the real aspect of the *diksha*, giving transcendental knowledge and taking the responsibility of delivering the disciple, Prabhupada continues to do it. In that sense is it *apasampradaya*?

Sri Bannanje Govind*acarya*: No we cannot say that. Because what is *sampradaya*? *Sampradaya* is again a constitution- a spiritual institution. And it is followed by centuries and centuries by the *sisyas*. So any system that is in practice for more than 100 years, it becomes *sampradaya*!

ISKCON devotee: Now since no *acharya* in the past has formed an international society...

Sri Bannanje Govind*acarya*: Yes, that is why I have told you, *sampradaya* means also, it is a spiritual constitution, which should not go against the spirit of vedic teachings. That's all.

ISKCON devotee: So is the *ritvik* system, taking mala, name, etc from living *ritvik*s and considering Srila Prabhupada as the *diksha-guru*, violating vedic spirit?

Sri Bannanje Govind*acarya*: No no nothing, nothing. That is not that...

ISKCON devotee: This ritvik-system, where Prabhupada in his absence where they act, you know these *ritvik*s as his representatives, and giving, conducting this ceremony while still Prabhupada as the *diksha-guru*, if this process if we continue, is it violating any vedic *sastra*?

Sri Bannanje Govind*acarya*: You see it can be done like this. Everybody must take *diksha* before the *vigraha* of Prabhupada

ISKCON devotee: Prabhupada murthi's are kept everywhere in ISKCON temples.

Sri Bannanje Govind*acarya*: You have a temple of Prabhupada, and before Prabhupada himself, no others can give *diksha* and these people provide name and *mala*. The *diksha* should be in the presence of Prabhupada's *vigraha*. That will be better. That would be better. There will be no problem. Just to avoid problems, see so many gurus, they will leave peeta (the sacred seat), they are falling down. Just to avoid this, you take initiation before Prabhupada's *vigraha.*

ISKCON devotee: We are actually not saying that this should be practiced because of a reaction for the fall down of gurus. Even if the gurus are not falling down we are saying you should still follow this because it is the *acharya's ajna.*

Sri Bannanje Govind*acarya*: Yes, I have simply told... This can also be avoided. No, that is not the only reason because in fact that is my concept. People ask me who is your guru. I have been taught by so many swamji's . I have not been initiated into sanyasa. That is different. People ask me, "You are being an eminent scholar, who is your guru." Then I used to say, "*Madhvacharya* is my guru. None else." I don't accept anybody else as my direct guru. Even now if I have got any doubt, I put the question before *Madhvacharya* and he must send the message, the answer to my mind and I don't ask anybody! So this is a very powerful practice. Taking initiation from mula guru. See these people are instruments, to provide this and that, what ever is required.

ISKCON devotee: For that we are saying, we will respect them and ...

Sri Bannanje Govind*acarya*: If that vision is created, it will be a very powerful, very good system. There will be no controversy. All the problems will be avoided.

ISKCON devotee: Will this stop the *parampara*? They claim that this will stop the *parampara.*

Sri Bannanje Govind*acarya*: Why? Taking initiation from mula guru and following the *parampara*. How can it be stopped?

ISKCON devotee: This is one of their objections. You can't take from a departed *acharya* because it will stop the *parampara*. So who will continue the *parampara*? That is what they are asking.

Sri Bannanje Govind*acarya*: See Guru *parampara* means, now here is *Madhvacharya*, (pointing to the disciplic succession listed in Bhagavad Gita As It Is) and then this swami, and his swami, like that 31 swamis are there. So this *parampara* will be there. Everybody is disciple of guru, Prabhupada. Prabhupada and his disciple, his disciple, his disciple — this *parampara* will not be there. That is alright.

ISKCON devotee: That is what Pejavar Swami said, "Peeta *parampara* (the succession of the sacred seat of the institutional head) will not be there. But upadesha *parampara* will continue..."

Sri Bannanje Govind*acarya*: There is no problem in that. It is there in practice in *Madhva mathas* because the guru initiates the disciple. When that tradition is not there, Prabhupada himself is the initiating or *diksha-guru*, then his matha *parampara* will not be there.

ISKCON devotee: But will that not stop the *parampara*?

Sri Bannanje Govind*acarya*: No, no how. No question of stopping. *parampara* does not stop. All this in an institution, all seniority, junior swamis, who is to become President, something, this and that. All those problems will arise. Managerial problems and institutional problems may be there but in spiritual practice there is no problem. Here there are two aspects. One is external - institutional, managerial problems. When you build an institution, there should be some constitution, some managerial....

ISKCON devotee: That Prabhupada has said GBC is the ultimate managing authority...

Sri Bannanje Govind*acarya*: And this should not be mixed up with the spiritual practices. It is different.

ISKCON devotee: Now they show the principle, they quote, many places where Prabhupada expressed himself, "I want each of my disciples to become gurus."

Sri Bannanje Govind*acarya*: Anybody can become guru. He can teach *vaishnava-siddhanta* to the masses and he can become guru. To become guru... Giving *diksha* is not the only method of becoming guru. If I want to become guru, I must teach my disciples and I am guru. My students are there. They give respect to me. They say he is my guru. He taught me this *omkar*. That is all. Without knowing ... Guruhood should come through his knowledge and his practice.....I mean tapasya. It cannot be demanded.

ISKCON devotee: In other words *siksha*. You can always be *siksha* guru.

Sri Bannanje Govind*acarya*: I can teach others. But *diksha* guru....well, unless I have that power I cannot give *diksha* to others. So again how can I claim that I have that power. "You don't have that power. I will give you that power..." It is all again a controversy. There is no end to this controversy.

ISKCON devotee: According to *Madhva siddhanta*, can a *Maha-bhagavatha* fall down? *Uttam adhikari, mahabhagavatha?*

Sri Bannanje Govind*acarya*: The question is irrelevant. Because if he is a *Maha-bhagavatha*, he cannot fall. If he falls down he is not a *Maha-bhagavatha*. What is the definition of *Maha-bhagavatha*? First we have to know that. According to the Bhagavata purana, a person who has practiced the vaishnava system according to Maha Srimad Bhagavatha and has reached certain level. Then if he is *Maha-bhagavatha*, he cannot come down. He cannot fall down. Sometimes it happens, even realised souls have *prarabhdha karma*. That is also told. Even the realised souls who have seen Narayana face to face, eye to eye, *Vishnu-sakshat-kara* is there, after realisation also due to *prarabdha karma* also some people may fall down. That is there in the scriptures. Generally *Maha-bhagavatha* cannot fall down - Its very rare - some earth breaking instances - You leave it, it's only for argument sake.

ISKCON devotee: Do you agree that one can become guru only on the order of his guru? Or can he just become guru? How can he become guru? - giving *diksha*. Prabhupada says that it is a rule that he has to get an order to continue the *parampara*. What do you say?

Sri Bannanje Govind*acarya*: Through guru *parampara* giving initiation is in practice in so many systems. In *Madhva system* it is there, in *Shankara* and *Ramanuja* system. In all the systems now the person who is authorised to give initiation comes in the *peeta* (sacred seat of the institutional head). Whoever comes in the peeta is authorised to give. That tradition is there now. And in fact, this is just a managerial system, administrative system. Just to solve the administrative problem, they have adopted this method. Strictly speaking, in the spiritual field anybody can initiate who is *siddha purusha* and even if not entitled by guru. Traditionally this is not accepted. If I am a ***mantra siddha***, I need not have a sanction from my guru or any tradition. I can initiate anybody. This is sastric. But there are two things - institutional systems is that only the peeta-adhipati (the person presiding over the peeta) guru can initiate. That is the system in the *Madhva mutts*. In fact only *siddha purusa* can initiate and he need not be a *siddha purusa* who has come in the traditional way in the peeta.

ISKCON devotee: But he has to be authorised.

Sri Bannanje Govind*acarya*: He is authorised.

ISKCON devotee: If he is a *siddha purusa*, automatically the authorisation will be there for him.

Sri Bannanje Govind*acarya*: Yes, yes. That's what I am saying. If he is not *siddha purusa*, though he is there in the peeta, lineage, according to *sastra* he is not authorised. But the present system accepts that he is guru! But according to the *sastra*, he need not come in the *peeta*. **If he is a *siddha purusa* and he is realised, he can give *diksha* to anyone.** There is no sanction of tradition that is necessary to accept him as guru. The only requirement for *diksha* is I must be a realised person, *siddha purusa* of that *mantra* which I am giving you. If it is *Vishnu mantra*, I must be siddha in that *Vishnu mantra* or *Narayana mantra* or whatever it is.

This is not only giving *mantra* upadesa but this is accepting somebody into the fold of a certain system. Then some system must be there. Its again institutionalisation. Some system. Then whatever the tradition says that is to be accepted to accept him into this fold. So all the other *sampradayas* accept that there is a *guru-parampara* in the peetas and they are entitled to give *diksha*. According to *sastra* anybody can give mudra dharana. I can give mudra to my children. But according to the present practice in the mutts, *sampradaya* system, they do not accept it. They say, "Only we have the authority. Only we have the authority. We can give mudra dharana. But nobody else..." Some of our swamis say, "These people belong to Uttaradi mutt, they belong to Pejawar mutt.." and so on. Again there is division. "And you cannot take *vaishnava diksha* from some other swami. I am your mula vidya guru. You take *diksha* from me." No it has become a social right. Spirituality has nothing to do with this. This is again the present plight of the muttas. There are two things. One is the social aspect of traditional acceptance, another is spiritual practice.

ISKCON devotee: That's interesting. So we understand that the spiritual component of *diksha* Prabhupada retains for himself.

Sri Bannanje Govindacarya: Yes that is what I am saying. It is safe. If we accept the spiritual *diksha* is Prabhupada, if we accept that then so many problems will be solved.

ISKCON devotee: According to our Governing Body themselves, they agree that they cannot deliver the souls back to Krishna. It is Prabhupada only that much they agree. The only thing is they don't want to give Prabhupada the post of *diksha-guru*. Of course now the siddhanta is diluted so much because of the lack of qualified *diksha* gurus that they are saying that even a *kanistha-adhikari* or *madhyama-adhikari* can become guru. But Prabhupada cannot become *diksha-guru*. His only disqualification is that he is not present with us.

Sri Bannanje Govindacarya: In other sampradayas they say that only living guru can give *diksha*. Therefore they are also claiming the same thing. In other sampradayas the *diksha-guru* must be a living guru. He cannot give *diksha* with his spiritual body, non material body. He must give with his gross material body only - that tradition is there. This is not siddhanta or apasiddhanta. Tradition is a social system. It is nothing to do with the spiritual. Society accepted this just to have a control on disciples from the *peeta* or *matha*. Swami should have certain control of the disciples. So they have accepted certain rights - they are his copyrights! So that he can have certain control over the society. This is a social system presently accepted by the spiritual priests. Philosophy and practice have nothing to do with it.

ISKCON devotee: I cannot claim to become regular guru - for that I have to provide evidence. These are the only two questions we are asking them.

Sri Bannanje Govind*acarya:* Spiritually you are correct. For the organizational system if there is any thing to be done, that is left to you. I don't know. If there is any social problem it has to be set right.

ISKCON devotee: In short, is the *ritvik-system* against any vedic system?

Sri Bannanje Govind*acarya:* It is neither vedic nor non vedic. Just to have an international contact, Prabhupada himself created this system and he is the final authority. It is not against the preaching of the vedas.

ISKCON devotee: So Prabhupada can remain a *diksha-guru* and these people can conduct just like the *ritvik*s?

Sri Bannanje Govind*acarya:* That can be done. There is no problem in this system. Because it is an international institution it is natural that all the people may not be scholars in sastras or sanskrit. But they will be managerial heads. That is why it is **inevitable to accept Prabhupada as *diksha-guru***. It is essential thing to accept him as *diksha-guru* **and these are the instruments**.

When we (devotees at ISKCON Bangalore) came to know that HG Basugosh Prabhu, was arranging a conference of Madhvas & Srivaishnava Scholars to discuss the guru issue, we vehemently opposed. As we found no authorization from Srila Prabhupada for such an exercise.

We see HG Basugosh Prabhus' postings are misleading devotees around the world by his one sided presentation.

However, since the exercise has begun we find it only appropriate to present the response of these scholars what they actually say on this issue after objectively presenting the guru issue to them.

HG Vidvan Gauranga Das had written in one of the postings on Chakra about these scholars:

'Vidyavachaspati' Bannanje Govindachar: Disciple of Vidyamanya Tirtha Swami, Mathadhisa of Palimara Matha. He is a very prominent lecturer and scholar, recognized by the 8 mathas.

Bannanje Govindachar, the Maadhva devotee-scholar was awarded the title 'Vidyaa-vaachaspati' by one of the 8 Madhva-mathas. (read the interview posted with Govindachar, above)

Sri Sri Rangapriya Swami Desikachar: A broad-minded Sri Vaishnava scholar and sannyasi. He was previously a professor in National College, Bangalore. He is a Sanskrit scholar. He has disciples who come from Smaarta, Sri Vaishnava and Maadhva backgrounds. (for the information of the readers, these two above mentioned scholars were not invited to the conference by HG Basugosh Prabhu!)

The following is a short interview with Rangapriya Swami:

Question: According to Srila Prabhupada's letter of July 9th, 1977, if we accept Srila Prabhupada as the diksa guru and receive initiation from the *ritviks*, is this system in accordance to sastric principles, what is your holiness' opinion?

HH Rangapriya Swami: It appears from the system of initiation that Srila Prabhupada has proposed in his letter of July 9th 1977, that he wished to remain the *diksha-acharya*, vanquish sinful reactions of the disciples, take the responsibility of delivering his disciples and this way continue the parampara through the *rtviks*. This is a new system. Since such new systems have been created in the past by the *acaryas*, it appears that Srila Prabhupada desired such a system. This is our humble opinion and it is not in violation of any shastric principles.

Question: Do we have to fear that the parampara will stop if we follow the *ritvik-system*?

HH Rangapriya Swami: By this system we do not have to fear that the parampara may stop. The *rtviks* belong to his *parampara*. The new disciples also belong to his *parampara*. Who ever follows his instructions also belong to his *parampara.* His books will represent him; his peeta (the sacred seat) will represent him; his sandals will represent him; his murtis will represent him.

Question: If we ask the new disciples initiated by this system, 'Whose disciple are you?" what should they say?

HH Rangapriya Swami: They should say, 'Srila Prabhupada is my guru.' Others can be called ritviks and can be respected for their seniority.

Question: As long as ISKCON exists, can this system be followed?

HH Rangapriya Swami: Yes, there is no problem.

Copy of the letter given to ISKCON: (11.1.99).

I have acquainted myself with the life and message of His Holiness Srila Prabhupada including his message in the letter of July 9th, 1977. I also understand there is some controversy going on among the disciples of the great guru regarding the positions of the *diksha-guru* and officiating *acharyas* called *rtvik acharyas* who give *diksha* as deputees of the original acharya, even as Prince Bharata officiated as the ruler on behalf of Sri Rama's padukas.

In this connection, keeping in view the spirit of Srila Prabhupada and the continuation of the great tradition given by him, we recommend that the office of the *rtvik acharyas* should continue as intended by Srila Prabhupada.

Srila Prabhupada's system accords a unique position to the *acarya* by declaring that he should be a Master Yogin, who takes upon himself the spiritual responsibility of the disciples including the destruction of all their sins and deserves worship due to Bhagavan Himself.

The *rtvik-acharya* continue the line of HH Srila Prabhupada, and he should be accorded reverence in accordance with his contributions. **But he should not be considered as an object of meditation and worship**. Nor should he be considered as infallible. He should be appointed by the governing council and give *diksha* as a deputee of Srila Prabhupada without violating the letter and spirit of his message.

The *ritvik-system* propounded by Srila Prabhupada does not violate in anyway the *shastras*' injunctions.

Signed: Rangapriya Swami.

Cant Hare Krishna and be happy!

Glory His Divine Grace A. C. Bhaktivedanta Swami Prabhupada!

Choice passages from the interview with professor Tatachar

Can an acharya who is not physically present giveDIKSA?

ISKCON devotee: Our point is that although Srila Prabhupada is not physically present, that does not in any way stop the validity of his continuing to be *diksha-guru.*

Sri Tatachar: Definitely. That is my view.

ISKCON devotee: Can the absence of a physical body limit the functioning of the *acharya*, in terms of Srila Prabhupada being able to impart knowledge and take *karma* of the disciples? Can Srila Prabhupada do this now?

Sri Tatachar: Just because somebody has a physical body, can he take your karma? Is he competent to do it? The presence or the absence of the physical body is not the criteria to take away the *karma* of a particular person. On the other hand, it depends on the devotion of the disciple and the grace of the *acharya*. Say for instance, Srila Prabhupada's guru was not there when Srila Prabhupada was present. Do you mean to say that they are not capable of taking the karma of their disciple? The interesting thing is (quotes a verse in Sanskrit from *Yatindra vimsati* composed by Sri Manavala Mamuni of Sri Vaishnava *sampradaya*, who appeared nearly 200 years after Sri Ramanuja).

ISKCON devotee: So what is the import of this statement?

Sri Tatachar: That means though the guru is not physically present, he can take away all the karmas of the disciple. That is the potency of the *acharya*. In that way, it is not important whether the *acharya* is alive with a physical body or not. That is not important.

ISKCON devotee: One of their objections is that it stops the *parampara*.

Sri Tatachar: How does it stop the *parampara*? These *ritvik*s will further appoint *ritvik*s.

ISKCON devotee: There is a provision for that. Prabhupada says more can be added when necessary.

Sri Tatachar: More can be added and these *ritvik*s will initiate all of them into the Hare Krishna movement and Srila Prabhupada will be their guru. What harm is there? Because the very word '*ritvik*' has a special significance here. What do you mean by *ritvik*? A person who performs this particular duty. Suppose a king performs a sacrifice he is considered a *yajaman*. Even now wealthy people organise for us, Sudarshana homa. Probably in your place also. So that person is called a *yajamana*. When we came to your place Madhu Pandit Das was the *yajamana*. He didn't perform the sacrifice. He engaged all these people - Venkatesh and I came and many other people came and we performed the homa. After performing the homa we were given *dakshina.* So our relationship ends there itself. Because we had received the *dakshina* for the service we had rendered. But the end result goes to whom? To the *yajamana* only. Similarly, these *ritvik*s get some *dakshina* from the persons whom they initiate. Once that is done their work is over. But the result that such and such a person is a disciple of such and such a guru goes to Srila Prabhupada. That's why the word ***ritvik*** is used here. Otherwise he would have used a different word. And he would have stated that these are my *sishyas*, these *sishyas* are here afterwards considered to be the gurus to succeed me. "He is my successor," he didn't say that.

Does the *rtvik-system* violate any Vedic principles of guru *parampara?*

ISKCON devotee: You have compared the arrangement in the Sri *sampradaya* with that of the *ritvik* arrangement that Srila Prabhupada has directed us to follow. (He also supervised the running of this system from July to November, 1977). In *ritvik-system*, there is an important difference. Here Srila Prabhupada is not giving any guruship to the *ritviks*...

Sri Tatachar: Yes, that is right, that is what we see from the letter also.

ISKCON devotee: In the event of the *ritviks* being representatives only and not being gurus, is there a violation of any shastric principle or is it violating any spiritual...

Sri Tatachar: No, it is not violating. On the other hand, it supports what I have stated. In the case of Sri Ramanuja, I have stated that he appointed 74 *simhasana-adhipatis* and made them gurus. In spite of that we owe our allegiance to Sri Ramanuja only.

ISKCON devotee: You are saying that in spite of being some sort of guru, you are the disciple of Sri Ramanuja only?

Sri Tatachar: Yes, definitely. That is why we say that we are Sri Ramanuja dasan only. I have to say, adiyen madhura kavi Lakshmi Tatacharya Ramanuja dasan, when I prostrate before anyone. Sri Ramanuja dasa is the common thing found in all the Sri Vaishnavas, though we have been initiated by one of the *simhasana-adhipatis* appointed by Sri Ramanuja himself who were considered to be gurus. In spite of this we are expected to state that we are disciples of Sri Ramanuja only.

ISKCON devotee: In our case it is clear that Srila Prabhupada did not give any guruship...

Sri Tatachar: So it is all the more clear and imperative because Srila Prabhupada mentions very clearly in the letter that these are *ritviks*. That is why I have given the meaning of the *ritviks* - this word comes from the rig veda. The *ritvik* is a sacrificer who is appointed by the *yajamana*. Suppose you are the *yajamana*, you can appoint me as the *ritvik* and this *ritvik* performs the role of a priest on behalf of the *yajamana*. This may happen when the *yajamana* does not know the vedic rituals or even if he knows and if he is not in a position to perform this role, then he may appoint a *ritvik*.

So he will perform the sacrifice and give *dakshina* to the *ritviks*...Who gets the result of the sacrifice? It obviously goes to the person who has engaged these rtviks and sent money for the sacrifice, the *yajamana.*

The word *ritvik* is very significant. That is why Srila Prabhupada was so clever to say that they are only ***ritviks*** and not *acarya*s. So the result goes to Srila Prabhupada only.

Again, will the parampara stop?

ISKCON devotee: In the Bhagavad Gita, Srila Prabhupada gives the *guru-parampara* - Brahma, Narada, Vyasa...and so on till Srila Prabhupada. In the *ritvik-system*, who comes after Srila Prabhupada?

Sri Tatachar: Srila Prabhupada himself. Only the *ritvik-system* continues and Srila Prabhupada is the guru.

ISKCON devotee: When that happens, is the *parampara* not stopping?

Sri Tatachar: No. What can be done? Srila Prabhupada has not appointed an *acharya*. The *parampara* continues through a chain of *ritviks*.

Is authorization essential to become an acharya?

ISKCON devotee: One final question is that for somebody has to become an *acharya*, how important is it for him to receive an authorisation to take that post from the previous *acharya*? In this case, there is an authorisation to continue to as a *ritvik* and *ritvik* alone, there is not authoriation to function as guru. How important is it to receive an authorisation?

Sri Tatachar: It is very much necessary to receive an authorisation. Without an authorisation you cannot do. Generally what happens in the *Sri vaishnava parampara*, they were always worried about the succession (*Tamil sloka*). Who will be the successor to take care of the propagation of this system? When the *acharya* was about to pass away, he would nominate a person to take care of the *panth* and hold the mantle thereafter. That is how it has been done. That is why even in the *Sri vaishnava parampara*, while giving sannyasa, he cannot take sannyasa on his own. The *acharya* will give the sanyas and say that here afterwards he will be the *mathadipathi*.

ISKCON devotee: That means authorization is a must.

Sri Tatachar: IT IS A MUST

ISKCON devotee: To become a guru or a *mathadipathi* or a *peethadipathi*

Sri Tatachar: Yes, yes, yes. Otherwise I am very sure that SP would have used another word altogether instead of '*ritvik*s'. “These are my successors” - no problem. He never said “successors”. Again and again he stresses **'these are my representatives only'**, 'they are only expected to initiate them, ultimately all of them are my disciples only, not the disciples of others'.

Biodata of Prof MA Tatachar.

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Cant Hare Krishna and be happy!

Glory His Divine Grace A. C. Bhaktivedanta Swami Prabhupada!

Third Chapter

Hidden avatar of the Lord

This is the very elevated and mysterious subject. Here we shall come to know the innermost about His Divine Grace Srila Prabhupada. Before starting with this subject we prayed to Srimati Radharani and Lord Krishna asking for Their Grace and consent to be able to glorify, in the best way, our dear and beloved Gurudeva His Divine Grace Srila Prabhupada, the greatest among the greatest in all material and spiritual worlds.

There are many books written about His Divine Grace Srila Prabhupada but unfortunately none of them reflect what He really was. None of the books revealed the full merit of Srila Prabhupada and whole truth about Him. Authors of these books, to say the least, understated or hided something and occasionally even invented and told lies. In none of the book, the love of the disciple to his spiritual master Srila Prabhupada, is felt. Even with all their academic educations nobody was able to reveal the beauty of His Divine Greatness.

All these authors did not want and were not able to tell about Srila Prabhupada everything He deserves and what He is worth of. Some of them had a great luck to have close relations with Srila Prabhupada - the greatest **sadhu** and render Him direct service. However due to their conditioned nature they were not able to recognize His Divine nature. The reason is that, unfortunately, none of these authors is a completely and sincerely surrendered soul, besides they have gone against His will, rejecting the last order of Prabhupada. And those who go against the will of one's spiritual master, the acharya - representative of Supreme Personality of Godhead are considered an offenders. Therefore Srila Prabhupada is hidden from them by His Divine energy. He opens only to those who are fully and sincerely dedicated to Him.

In September 1965 at the age of 69 years His Divine Grace Srila Prabhupada, without even having sufficient money for his living, arrived to NEW YORK city on the cargo ship to fulfill the Mission entrusted on Him. Having spent less than a year in USA facing many obstacles Srila Prabhupada founder, developed and registered, on July 13 1966, the International Society of Krishna Consciousness (ISKCON) which has no analogues and will never have for thousands of **kali-yugas** or 8.640.000.000 terrestrial years. Before Srila Prabhupada left this world on November 14 1977 ISKCON Society has grown into Worldwide confederacy consisting of more than one hundred *ashrams*, schools, temples, institutes and agricultural communes.

Already before His departure to America, living in a very plain way in the historical medieval temple Radha-Damodar, Srila Prabhupada began to work on His masterpiece - a multivolume translation and commentary to "Srimad-Bhagavatam" ("Bhagavata-purana"), the classical philosophical scripture on Sanskrit, which consists of eighteen thousand verses. Having published first three volumes of "Srimad-Bhagavatam" Srila Prabhupada went to America and within few years released more than sixty volumes of translation, commentaries and overview essays of the Indian classical works on philosophy and religion. His works are currently translated to more than seventy five languages of the world. "Bhaktivedanta Book Trust" (the publishing founded by Him in 1972) is the biggest publisher of the works on Indian philosophy and religion in the world. Even though Srila Prabhupada was always totally occupied He never stopped writing His books. Works of Srila Prabhupada form unexcelled, authentic encyclopedia of Vedic philosophy, religion and culture.

In the West Virginia Srila Prabhupada has founded a spiritual commune "New Vrindavana" and incorporated in the west the Vedic system of education founding the *Gurukul* in Dallas. Majestic Krishna-Balaram temple and the hotel for pilgrims from the whole world were built in Vrindavan. Temples were also built in Mayapure, Bombay and many other great cities of India. Regardless His old age Srila Prabhupada has gone round the world fourteen times within twelve years, lecturing on all five continents, where He has established hundred eight splendid Krishna temples and cultural centers of ISKCON.

The greatness of His Divine Grace Srila Prabhupada is infinite, like a boundless ocean. Even thousands of Ananta-Sesha's tongues are not enough to glorify Him fully. All that was created by Srila Prabhupada is a treasure, invaluable gift for the whole mankind and the most important and amazing among all the things He has created, are His Divine books, shining like a sun in this pitch-darkness of *Kali-yuga* ignorance.

Srila Prabhupada says: "My books will be the law books for the next ten thousand years"

(Srila Prabhupada statement in Los Angeles, 1976)

And what is more amazing is that Srila Prabhupada has installed a unique system of **transferring** the transcendental knowledge (**initiation**) - by means of His books which He has enriched with *Krishna-prema* - love to God. Anyone who sincerely, with faith and devotion takes into hands these books with the hope to find the transcendental knowledge gets the seed of the creeper of devotional service to the Lord.

Holy scriptures say:

jive sakshat nahi tate guru caitya-rupe
siksa-guru haya krsna mahanta svarupe

"Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Krishna Himself."

We all know that Srila Prabhupada is a representative of Krishna, thereby He is an external manifestation to Supreme Personality of Godhead, however there exists another statement, which we shall know little further.

Srila Prabhupada says: "You can learn about God by always keeping yourself under his protection, or under the protection of **His representative**. Then, without a doubt, you can perfectly understand God. Otherwise there is no question of understanding Him. Therefore to receive the transcendental knowledge we must completely surrender to the **bona fide *acharya***, striving to inquire him and serve him. The true service to Absolute under the guidance of *acharya* **—** is the only mean to perceive the transcendental knowledge".

(Dialectical spiritualism)

We would like to turn the reader's attention to this verse, from here it becomes evident what kind of personality is worth of being a *diksha-guru*.

When Lord Krishna came to this earth He remained unsatisfied since in that time nobody could surrender to Him. We are all inseparable spiritual parts of the Lord. Lord Krishna loves all of us as His children and feels enormous compassion towards us because we are suffering in this material world. Lord always shows care for us and thinks how to help us come back to Him. And therefore once Krishna made a plan how to bless the most fallen souls with chanting His holy name in this *Kali-yuga*. When He shared this plan with His beloved Srimati Radharani She asked Krishna: "but what about me?" – "You will come with Me!" - the Lord said. "But what about My dear girlfriends: Lalita, Vishakha and all My dear gopies, as well as My beloved woods of Vrindavana, river Yamuna, Govardhan hill and so dear to My heart Radha-kunda and Siyama-kunda lakes?" – "You can take them also with You." And then Srimati Radharani carried the holy Vrindavan over to Navadvipa in the heart of Bengalia.

Caytanya Mahaprabhu was born in Mayapure, Nadia city right after the sunset in the evening of 18 February in the year 1486 of our Redemption. And since the times of Lord Caytania Mahaprabhu Mayapur was considered to be not different from holy dhama Vrindavana. Lord Caytanya - is Krishna Himself. Every time the Supreme Lord Krishna comes into this world, He appears in Mathura and Vrindavan, for He is closely connected to them. In other words, though Mathura and Vrindavan are located on the earth, they represent the transcendental abode of the Lord. Thereby Mayapur dhama also represents the transcendental abode of Lord Krishna. Anyone, who is involved into devotional service in these places and lives his body surely returns back home, to God.

Radhika also confessed to Krishna that She has her own special plan as well, which we shall discuss little later. But now we shell learn what Srila Prabhupada tells about Krishna's plan:

"Krishna came as He is, but people misunderstood Him because He appeared to them as an ordinary human being. Because they could not surrender unto Him, He came later as a devotee, Caitanya Mahaprabhu to teach man how to approach God. That is a consept of Sri Caitanya Mahaprabhu. Sarvabhauma Bhattacharya understood His activities and wrote about a hundres verses in appreciation.

Two of these verses read:

vairāgya-vidyā-nija-bhakti-yoga-śikṣārtham ekaḥ puruṣaḥ purāṇaḥ
śrī-kṛṣṇa-caitanya-śarīra-dhārī kṛpāmbudhir yas tam ahaṁ prapadye
kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ prāduṣkartuṁ kṛṣṇa-caitanya-nāmā
āvirbhūtas tasya pādāravinde gāḍhaṁ gāḍhaṁ līyatāṁ citta-bhṛṅgaḥ

"Let me take shelter of the Supreme Personality of Godhead, Śrī Kṛṣṇa, who has descended in the form of Lord Caitanya Mahāprabhu to teach us real knowledge, His devotional service and detachment from whatever does not foster Kṛṣṇa consciousness. He has descended because He is an ocean of transcendental mercy. Let me

surrender unto His lotus feet. Let my consciousness, which is like a honeybee, take shelter of the lotus feet of the Supreme Personality of Godhead, who has just now appeared as Śrī Kṛṣṇa Caitanya Mahāprabhu to teach the ancient system of devotional service to Himself. This system had almost been lost due to the influence of time."

(C. C., Madhya 6.254-255)

"Thus Sarvabhauma Bhattacharya understood that Caitanya Mahaprabhu – is the very same Krishna and He came to teach the *bhakti-yoga* and process of the renunciation. Sri Caitanya Mahaprabhu taught the same philosophy of Bhagavad-gita. However He didn't come as Krishna, but as a devotee of Krishna. Rupa Gosvami also appreciated Caitanya Mahaprabhu as the most munificent incarnation because He does not only give Krishna, but also pure love to Krishna. *Namo maha vadanyaya-krisna-prema-pradaya te*. In order to give Himself to the devotee, Krishna demands full surrender, but Caitanya Mahaprabhu grants pure love to Krishna without any demands. Because we are all His sons, Krishna, the Supreme Lord, is affectionate towards us. Because we are rotting in this material world, Krishna comes Himself, or as a devotee, and leaves His instructions. He is always anxious to enlighten a human being and show him how to return home, back to Godhead."

(Dialectical Spiritualism)

Therefore Caytaniya Mahaprabhu is called the most generous incarnation for He has presented Krishna-prema to the world. *Namo maha vadanjaja-krisna-prema-pradaja te krisnaja-krisna-caitnja-namne-gaura-tvishe namah.*

It's not incidental that Hare Krishna *mantra* is called the *Maha-mantra*, the greatest, the highest amongst all other Vedic mantras. Simple chanting of Hare Krishna *mantra* renders the strongest beneficial influence.

Sri Caytanya Mahaprabhu has said about this very well (Sikshashtaka 1):

cheto-darpana-marjanam bhava-maha-davagni-nirvapanam
shreyah-kairava-chandrika-vitaranam vidya-vadhu-jivanam
anandambhdhi-vardhanam prati-padam purnamritasvadanam
sarvatma-snapanam param vijayate shri-krishna-sankirtanam

"Glory to the Shri Krishna sankirtana (congregational chanting of the Lord's holy names), which cleanses the heart of all the dust accumulated for years and extinguishes the fire of conditional life, of repeated birth and death. That sankirtana movement is the prime benediction for humanity at large because it spreads the rays of the benediction moon. It is the life of all transcendental knowledge. It increases the ocean of transcendental bliss, and it enables us to fully taste the nectar for which we are always anxious."

Prabhupada says: "But Caitanya Mahaprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Srimati Radharani, Caitanya Mahaprabhu tried to love Krishna as Radharani loved Him. Krishna was always amazed by Radharani's love. "How does Radharani give Me such pleasure?" He would ask. In order to study Radharani, Krishna lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya Mahaparbhu is Krishna, but He has taken the mood and role of Radharani to show us how to love Krishna. " (Sri Caitanya Caritamrita introduction).

Krishna is perfect in Oneself. And so Krishna wonders: "Why am I so attracted to Radharani? And what actually Radharani feels, when She feels My love?" To feel the taste of these amorous relations, Krishna appeared as Lord Caytanya Mahaprabhu.

So, we come back to the point where Srimati Radharani confessed to Krishna that She has a plan. Radhika said: "I also want to spread the glory of Your holy name and gift the most fallen soles of this *Kali* age with *Krishna-prema*. I shall come right after You, in the form of a pure devotee and spread the glory of Your holy name round the whole universe, Your holy name will be chanted in each city and each village."

Prabhupada says: "Radha and Krishna present the integral whole, but They also separate. Without Radha Krishna has no sense, but without Krishna there is no sense in Radha".

Radhika – is a boundless ocean of love to Lord Krishna. She loves Him so powerfully that She wants everyone in this material world to know Krishna as the Supreme Personality of Godhead and all of us to be His eternal servants. We are here from times immemorial and we have completely forgotten about the God. Radhika wants to tell everyone how amazing Krishna is – the all-merciful and all-good, most pleasing and most attractive, most pure and most beautiful. Krishna is indescribably beautiful.

Krishna's beauty extinguishes the beauty of millions of cupids (gods of love). Only loving devotees with the eyes paved with the balm of love to God can see this beautiful image of Supreme Lord.

Radhika — the boundless ocean of the humility and compassions. She infinitely loves Krishna and all his integral parts. Out of Her love to Him She considers all conditioned souls as pure devotees of Lord and feels enormous compassion to them, well understanding that at the present state they are in painful condition. Radhika passionately wants to cure each of us from our disease of material existence and awaken our love to Lord Krishna and return home, back to God.

Sastras say, that **bona fide** guru – is an external manifestation to Supreme Personality of Godhead (Krishna). However Srila Prabhupada – is a special avatar of the Lord. His Divine Grace Srila Prabhupada is - **an external manifestation of Srimati Radharani.**

This statement is based on some facts which we shell discuss now.

When Krishna appeared as Lord Caytanya, Radhika appeared together with Him and Her beloved girlfriends. Caytaniya Mahaprabha is also called Gauranga, since the color of His body was light-golden. Caytaniya Mahaprabu says:

gaura aṅga nahe mora — rādhāṅga-sparśana
gopendra-suta vinā teṅho nā sparśe anya-jana

"Actually My body does not have a fair complexion. It only appears so because it has touched the body of Śrīmatī Rādhārāṇī. However, She does not touch anyone but the son of Nanda Mahārāja."

(C.C., Madhya, 8. 287)

Caytaniya Mahaprabhu says: "This is not Gaura's body. This is the body of Radha". Consequently, *Radha-bhava* dominates in Gaura. Since the appearance of Gaura this *guru-parampara* becomes - Gaura-parampara and this means: Radha-parampara. Such is our *guru-tattwa*. Gaurasundara dwells in Radha-bhava, this signifies that all the Gauranga followers are radhanugas. In other words, Gauranga's followers — a Radharani's followers.

Thereby spiritual masters in our bona fide chain of disciplic succession descending from six Goswamis and up to Bhaktisiddhanta Sarasvati Thakur are - *radha-priya-sakhi*, dear maids, nearest companions of Radharani. They were all preparing "ground" for the plays of Srimati Radharani - Srila Prabhupada. Each of them was capable of liberating all three worlds, but they acted in accordance with to plan of Lord Krishna. Even when Caytanya Mahaprabhu was on the planet Himself, He only initiated this great Movement of Sankirtana, but main role in these Lila Lord has given to His sweetheart Srimati Radharani — Srila Prabhupada.

Lilas of Lord Krishna and His eternal beloved Srimati Radharani are amazingly beautiful, inexhaustible and endless, they are innumerable just like waves in the ocean, they are instinct with boundless bliss, happiness and greatest pure love! As a matter of fact Radha-Krishna — is an exchange of love. It's not a common love. Radha and Krishna manifest Their plays by means of the internal energy of Krishna. When Krishna wants to enjoy His potency of enjoyment, He manifests Himself in separate form of Radharani, but when He wants to understand Himself by means of Radha, He unites with Radharani, and this union is called Lord Caytanya.

Lord Caytanya Mahaprabhu kindly manifested His spiritual Lila for the good of all mankind. He didn't just bring *Krishna-prama* – love to God into this world, but also a touch of *satya-yuga* for 10.000 years within this *kali-yuga*. Lilas of Lord Krishna are held in strict correspondence with the holy scripturs. But sometimes, to give pleasure to His pure devotees, Lord adds to His Lilas special celestial color, thus baffling the self-conceited fools, who think themselves to be experts in Sastras. When the plays of Lord Caytanya were coming to an end His close companions asked Him: What will happen after your departure? Who will continue your play, Your Mission of Sankirtana? Gauranga answered: **"My General will come and continue My Mission".** Pure devotees and close companions of Lord Caytanya immediately guessed whom He meant and started exclaiming in enthusiasm "Haribol! Haribol!" They were happy to hear from Lord Caytanya about such an amazing play of Radha and Krishna. Who can speak in this way? **"My General will come!"** Only the spouse can speak so of his wife. **"My General!"** This means that Krishna-Caytanya spoke of Srimati Radharani. And here came the time, and appeared the "General" of Lord Gauranga – this is Srila Prabhupada.

Actually Srila Prabhupada is a continuation of the Lord Gauranga's play and is not different from Him. When Prabhupada has revealed His Lila and continued the play of Lord Caytanya, He said in the same manner as Lord did: **"Only Lord Chaytanya can occupy my place. He will take care of this movement".**

(Srila Prabhupada conversation 2.11 .1977)

Lord Caytanya — is Krishna Himself. Who can speak of Krishna in this way except Srimati Radharani? "Only Krishna can take My place!" Only Radharani can declare so, and no one else.

This statement can also be considered as a warning for self-appointed gurus and protects Srila Prabhupada from all sorts of encroachment on His place.

Once disciples complained to Srila Prabhupada that people do not buy the Deities of Gaura-Nitay, telling them that this is an idolization. Srila Prabhupada smiled and said: "Just tell them: buy these dolls and they will bring you good luck". Who can afford such a transcendental "familiarity", except Srimati Radharani.

It's self-evident that Srila Prabhupada is an incarnation of Srimati Radharani.

When disciples asked Him: "Srila Prabhupada, who are you?" - He answered: "If I tell you, you won't believe it". Of course, they wouldn't believe and so He said nothing. Even when Krishna Himself was here on the earth not all but just a few could understand that He was Supreme Personality of Godhead. And when Srila Prabhupada was asked at the press-conferences:

Journalist: "Do you prepare the successor?"

Srila Prabhupada: "Yes, this is my guru Maharaja".

(Srila Prabhupada press-conference, 16.07. 75 San Francisco)

What does it mean? It means that His guru Maharaja Bhaktisiddhanta Sarasvati Thakur is the beloved maid of Srimati Radharani, as it was already said above and He will replace Srila Prabhupada - Radharani, after 10.000 years, when His –Her play is finished. Srila Prabhupada is presently on one of the planets of this universe, where He continues to spread the Krishna consciousness.

"You have asked if it is true that the spiritual master remains in the universe until all his disciples are transferred to the spiritual sky. **The answer is yes, this is the rule.**"

(S.P. Letter to Jayapataka, 11/7/69)

Indian lady**: Is that spiritual master still guiding after the death?**

Prabhupada: **yes, yes. Just like Krishna is guiding us, similarly, spiritual master will guide.**

(Shrila Prabhupada, lecture 23.09.1969)

Lord Krishna loves Srimati Radharani so much that He accepts Her as His guru.

Krishna says:

rādhikāra prema — guru, āmi — śiṣya naṭa
sadā āmā nānā nṛtye nācāya udbhaṭa

"The love of Rādhikā is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances" (C.C., Adi, 4. 124).

Krishna completely belongs to Srimati Radharani. Therefore without Her grace it is impossible to get a service to Krishna. Only Radharani can give us a chance to serve Krishna. One who accepts Krishna as Highest guru, should also accept Radharani as a guru. Without the grace of Srimati Radharani no one can serve Krishna. Radhika as an honest spouse very carefully and jealously watches over Krishna and nobody is allowed to disturb Him in vain. She will check our sincere wish to serve Lord Krishna thousand times before we would be allowed to approach Him. Each inhabitant of Vrindavana knows this rule well - without the grace of Radharani it is impossible to approach Krishna.

In (Chandogya Upanishad 8.13.1) is said:

syamac chavalam prapadye savalac chyamam pradadye

"In surrendering to *syama*, Krishna I take shelter of the essence of the pleasure potency (Radha). In taking shelter of the pleasure potency, I surrender to Krishna."

Radha and Krishna are not different form each other. Love of Krishna to Radharani is full of limitless bliss and faultless purity. Radhika, as if competing with Krishna in love, shows Her highest humility. Dear readers how do you think, why in all Srimad-Bhagavatam except the tenth Canto Srimati Radharani is never mentioned? Our pseudo gurus from ISKCON explain in their lecture that Vyasadeva could not write the name of Radharani, since whenever He mentioned the name Radha he used to fall into ecstasy and could not write Srimad-Bhagavatam. This is not true! Actually Radhika came Herself personally to Vyasadeve and asked him not to mention Her name in Srimad-Bhagavatam, but to write only about Krishna, as the Supreme Personality of Godhead. And anyone else is His eternal servant. Also she asked that Her appearance in this world in the form of pure devotee should not be described in Sastras. It's a manifestation of the highest humility and the greatest pure love to Lord Krishna.

Vyasadeva agreed to fulfill Her will and asked Radharani to allow him to write at least one song about Radha and Krishna play. Radhika agreed with that. Krishna always admires the Radharani's love. Krishna is all-attractive, but pure devotional service attracts even Him. This signifies that pure devotional service being the internal energy of Krishna possesses even greater transcendental power than He does Himself. Exactly for this reason being the internal energy of the enjoyment of Krishna, Srimati Radharani occupies, we can say, the top position in games of the Lord.

For instance: Hare Krishna *Maha-mantra* begins with the word "Hare". Hare – is an internal energy of Krishna, which Srimati Radharani personifies. Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare.

In other words: Radha Krishna, Radha Krishna, Krishna Krishna, Radha Radha / Radha Syama, Radha Syama, Syama Syama, Radha Radha.

Thereby the potency of enjoyments always stands before Krishna.

For instance: Radha-Krishna; Sita-Rama; Lakshmi-Narayana.

Lord Caytanya — is Krishna, He demonstrated the extreme manifestations of love to God in marital relations. Srila Prabhupada – is Srimati Radharani. He demonstrated the highest perfection of the ideal servant of Krishna, showing limitless love and humility to Lord Krishna, as well as enormous compassion and love to all conditioned living beings. And we all can see it. Srila Prabhupada is a perfect pure devotee - an ideal servant of Krishna. He has shown us the highest ideal of devotion to the Lord. With the example of his own life Prabhupada taught us how we should live and serve Krishna with love in order to become absolutely pure devotee of Lord Krishna. Srila Prabhupada showing the qualities of Srimati Radharani felt enormous compassion and limitless love to all living beings, the love, which could be always seen in His lotus eyes, paved with the balm of love to the Lord. Totally giving oneself to the loving service to Krishna, Prabhupada had only one single desire - to awaken love to Lord Krishna in everyone and return home, back to God.

This was the main mission of Srimati Radharani – to give everyone the holy name of the Lord, so that the holy name of Lord Krishna would be chanted in every city and every village.

We are all limited, but Lord is boundless and therefore we are not able to understand the Lord with the power of our limited senses. Consequently Krishna can only be realized through the revelation. That what is beyond our perception, is called *acintja* – incomprehensible. So, if we accept the transcendental knowledge through the revelation, from the direct representative of Krishna, it doesn't matter anymore if it's comprehensible or not.

So, without receiving the Radharani's patronage and grace nobody can serve Krishna. Every Hindu knows that. However Srila Prabhupada never stressed our attention on it. Why? Because Srila Prabhupada – is Srimati Radharani Himself. If we surrender and serve Srila Prabhupada – it means we surrender and serve Radharani, since He is Radha. And to serve Radha – means to serve Prabhupada. To become the servant of Srila Prabhupada – means to become a servant of Radharani, and thereby, the servant of Krishna. This concludes our *guru-tattwa* and the one, who understands this and accepts Srila Prabhupada as a **bona fide** *diksha-guru*, will be able to begin his loving service to Krishna. We should understand the *guru-tattwa* and see the purpose - *Krishna-prema*, which we can find by grace of the bona fide ***sad-guru*** - Srila Prabhupada and in no other ways.

Prema-bhakti can be developed only by grace of the **bona fide** spiritual master Srila Prabhupada. Our way – is *bhakti*, and our purpose – *prema*, love. Krishna can only be tied up with the ropes of love, which we can find only by grace of Radharani — Srila Prabhupada.

Srila Prabhupada says: "ISKCON" is my body". If we want to understand Srila Prabhupada as He is, then we should sincerely and all heartedly enter into His spirit and become a particla of His body (ISKCON), take on His mind set, feel and understand His desires, which come from the depth of his heart just like an odor of the sweet transcendental nectar of *Krishna - prema* and only then, completely devoting oneself to Him can we see His spiritual svarupa.

Srila Prabhupada has reason to say that "ISKCON" is His body". The Krishna Consciousness Movement (ISKCON) is purely spiritual Movement and it's not different from Krishna Himself, it's one of the embodiments of Krishna in the form of His holy name. Srila Prabhupada is an embodiment of Srimati Radharani and is manifested in this Movement of Krishna Consciousness, as well as Radha is. For this reason Srila Prabhupada identifies His transcendental body with this Worldwide Society "ISKCON", since He is the manifestation of Radharani.

"The Hare Krsna movement, is also an incarnation of Krsna in the form of the holy name (*nama-rupe*): Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare".

(S.B., 10.3.21.commentary)

Srila Prabhupada says: "Krishna and Society of Krishna are not different". (Dialectical spiritualist.)

Thereby in its essence "ISKCON" is nothing but the external manifestation of His Divine Grace Srila Prabhupada.

Without accepting the patronage of the **bona fide** guru Srila Prabhupada, nobody get's the possibility to serve Krishna with love. We can lifetime after lifetime follow the Vaishnava tradition and perform all the rituals, surrender to false gurus, but never get free from the shackles of the material slavery.

Srila Prabhupada says: "Life is meant for rendering devotional service of the Lord under the guidance of a **bona fide acharya** – representative of God. As soon as we understand it and dedicate ourselves to carring out such a service, we are free. This is identified as **mukti** - LIBERATION".

(Dialectical spiritualism)

Sincerely surrendering to the acharya - His Divine Grace Srila Prabhupada, we find the unshakable faith and confidence that in the end of our life we shall return to Krishna, and this confidence can be given ONLY by the **bona fide** guru - Srila Prabhupada. This confidence is called the transcendental confidence.

Srila Prabhupada says: "We therefore sing every day: *yasya prasadad bhagavat-prasado (Sri Guru-astaka8).* The orders of God are carried out by the representative of God, the spiritual master. When we have no direct connection with God, the spiritual master serves as a transparent intermediary between God and ourselves."

(Dialectical spiritualism)

Srila Prabhupada says: "You can neither defy nor deny real authority. We are presenting our Krishna consciousness movement on this principle. We should carry out the orders of the authority , and Krishna, or God, is the Supreme Authority. Whatever He says must be accepted without interpretation. So we must, follow the order of Krishna and **His representative**."

(Dialectical spiritualism)

Srila Prabhupada is a direct representative of Krishna. The great deeds of Prabhupada speak for themselves. He is known in the whole *Vayshnava* world as a great ***sadhu***, the greatest companion of the Lord Caytanya Mahaprabhu's Mission. He is acknowledged by the scientists from other sampradayas and other prominent *vaishnava acharyas*, which you already know about. Unexcelled authority of Srila Prabhupada is unshakeable. All the instructions of the **representative** of God should be accepted without any interpretation just like words of God. However we can see that there are such people who dear not only to interpret and reject the instructions of the **representative** of God, but also change the holy scriptures of God.

In Bhagavad-gita (16. 6.) Krishna says: "O son of Prtha, in this world there are two kinds of created beings. One is called the divine and the other demonic".

In *satya-yuga* demons and demigods used to live on different planets, in *treta-yuga* in different cities, in *dvapara-yuga* in different ashrams and now in *kali-yuga* everything is mixed. Demons live even in one family and one *ashram* with devotees. Therefore it is very difficult for a simple person to tell who is who. They use all tricks to delude the simple-hearted people.

Srila Prabhupada says: "Sometimes penance and austerity are executed to attract people and receive honor, respect and worship from others. Persons in the mode of passion arrange to be worshiped by subordinates and let them wash their feet and offer riches..."

(B.g. 17.18. commentary)

There is one more example, Bhakta-das had a chance to see one procession in Mayapur during the *vyasa-puja* (birth day) of Jayapataka Maharaja, who also unlawfully occupies the position of *diksha-guru* in spite the fact that Srila Prabhupada ordered him to be a *ritvik*.

Maharaja was splendidly sitting on the beautifully decorated *vyasasana*, on the specially arranged scene. The arranged twisty queue of his disciples was made into two-three rows, it could be seen on about fifty meters and was constantly renewed with newcomers. The procession actively advanced to the object to express the respect in the dandavat and present the envelope, in most cases, with the minimum of one hundred dollar bills or valuable gift. Maharaja impudently took the envelope, and right then without even paying a look to it handed

it over to his secretaries, who immediately opened them, put the money into the suitcase, threw the envelopes with the written congratulations into the ash-bin standing nearby and placed the valuable gifts into the coffer, specially prepared for this purpose. All this worked as perennial well tuned conveyor out of few thousands of his disciples. And servants helped Maharaja to accept the grants.

"The spiritual master must never be carried away by an accumulation of wealth or a large number of followers. A bona fide spiritual master will never become like that. But sometimes, if a spiritual master is not properly authorized and only on his own initiative becomes a spiritual master, he may be carried away by an accumulation of wealth and large numbers of disciples."

("Nectar to devotion" ch.14 commentary)

How powerful is the desire of a living being to enjoy in this material world. Everyone wants to occupy the position of God. Can really these people willingly abandon their illegal titles of *diksha-gurus*, and such a guru-business? This temptation pushes them to sinful actions, forcing them to deceive all devotees, claiming to be the ones who they actually are not. They are overpowered with greed under the influence of illusion and do not understand that such gifts are like a free cheese in a mousetrap. The time will come and bill will have to be paid. Nothing is for free in this material world, everything has to be paid. In this *Kali-yuga* there appeared a lot of self-appointed gurus, who dress in cloths of *saniasy* and proclaim themselves a *diksha-guru* or even Bhagavan.

"**This saffron dress has been misused by many imposters who present themselves as liberated persons or incarnations of God. In this way people are cheated**." (S.B. 4.19.12., commentary).

Srila Prabhupada says: "All beings are trying to be happy in this material world, but it is nature's plan to give them trouble. In other word, every attempt at happiness will be frustrated so that eventually the living entity will turn to Krishna. This is the plan: to bring the living entity back home, back to Godhead. This plan does not apply to just a few living entities. It is not that some will remain here and others will go back to Godhead. No, the whole plan is that everyone must come back to Godhead. Some living entities are very obstinate, just like bad boys. The father says: "Come on", but the boy says: "No, I'll not go". It is then the fathers business to drag him. At the end of Bhagavad-gita, Krishna says:

Sarva-guhyatamain ghuyah srnu me paramam vacah
Isto'si me drdham iti tato vaksyami te hitam

"Because you are My very dear friend, I'm speaking to you the most confidential part of knowledge. Hear this from Me, for it is for your benefit." (B.g. 18.64). Then He says: "surrender unto Me, and I will give you all protection." (B.g.18.66). In Bhagavad-gita, Krishan instructed Arjuna in *karma-yoga*, *jnana-yoga* and other *yogas*, but His final instruction was to surrender. Prabhupada says: "Authentic truth is that God has a plan and person should learn this plan from the one who knows it. One who acts under the guidance of acharya knows everything about God".

(Dialectical spiritualism)

Actually none of these "gurus" knows God in reality and has an idea of God's plan. They rejected the instructions and guidance of the *acharya* - the direct representative of God and act on their own whimsy, interpreting the philosophy according to their own interests.

Srila Prabhupada says: "Envy — is a symptom of conditioned soul. In this material world everyone is envious. People are even envious of God and His instructions. Consequently, people do not like to accept Krishna's instructions. Although Krishna is the Supreme Personality of Godhead and is accepted as such by all acaryas, there are men called *mudhas* who either reject Krishn's instructions or try to eschew some contrary meaning from them. This envy is sympthomatic of conditioned souls. Unless we are liberated from conditioned life, we will remain confused under the influence of the exsternal material energy. Until we come to the spiritual platform, there is no possibility of escaping from envy and pride by so-called power. The transcendental stage is described in Bhagavad-gita as *brahma-bhutah prasannatma samah sarvesu bhutesu (18.54).* When we attain that stage, we can look at everyone with the same spiritual understanding."

(Dialectical spiritualism)

Sometimes we can see that some devotees are envious about someone who is surrendering to Srila Prabhupada and all powerfully tries to serve Him.

Prabhupada says: "Envy to other devotees is a big insult (*vaishnava-apparatha*)."

(Dialectical spiritualism)

"Envious person in *vaishanva* cloths is not pleased with the success of other *vaishnava* in achieving the favors of the God. Unfortunately, there are many worldly people in this *Kali yuga*, dressed as vaishnavas and Srila Bhaktivinoda Thakur spoke of them as *Kali* disciples. He called them *Kali-cela*. He indicates that there are other vaishnavas, *pseudo-vaishnavas* with tilakas on the nose and beads (the kanthimalas) around the neck. Such a pseudo-vaishnava is connected with money, woman and envies successfully advancing *vaishnavas*. Though he pretends to be a *vaishnava*, he is concerned with earning money in the cloths of *vaishnava*."

(Sri C. C., Madhya 1.218, commentary.)

Whatever kind of envy it were black or white, envy is envy and *Sastras* advise us to get free from it. We should understandingly regard the actions of such a devotee, who with determination raises the questions, organizes debates, offers the settlement in the matter of guru and initiation in ISKCON. Helping such a devotee we occupy the position of the servant of the servant of the servant, that will certainly help us in the spiritual progress. If we see, how other devotees spiritually progress and feel sincere happiness for their success, we are completely freed from the envy and thus begin to progress.

Krishna - is the *pavitram param* the purest among the pure. To approach the purest among the pure, it is necessary to become absolutely pure, therefore serious devotee sincerely strives for it.

Pure devotee doesn't envy anyone and is impartial to all, he has no enemy no friends, he is equally good to all and through the compassion to everyone he is ready to give himself away for the sake of liberating others.

Srila Prabhupada says: "Those who are not envious of Krishna accept His instructions, surrender unto Him, and understand Him. For them, this is the last material birth. For those who are envious, however, transmigration is continuous."

(Dialectical spiritualism)

Krishna and the Society of Krishna are not different from each other. Showing our care and love to the Krishna Society and to each devotee individually we are also freed from envy.

Sometimes it happens that Krishna takes everything away from His devotee: home, property, money, relatives turn away from him, wife tells him to leave, even so-called friends, who had seemingly same spiritual interests, reject him. Then devotee thinks that Krishna is very hard on him and falls into deep disappointment, and falls so deeply that finally in this despair completely surrenders to Him. Thereby Krishna removes all obstacles from his path to full and absolute devotion. This is how Lord shows His special Mercy to His sincere bhakta.

Krishna says: "The one who is especially dear to Me, I gradually deprive from all wealth".

When we despair, our faith in God strengthens and then we leave all hopes for the material happiness.

Srila Prabhupada says: "When one despairs, that is a great happiness. Than everything is finished. All responsibility is gone, and the person is relieved."

"It is therefore better that we learn to detest material existence and try to give it up. *Param drstva nivartate (bg. 2.59)* The Vedas advise us to understand the spiritual world and try to return there. *Tamasi ma jyotir gama* The spiritual world —is the kingdom of light, and this material world — is the kingdom of darkness. The sooner we learn to avoid the world of darkness and return to the kingdom of light, the better it is."

(Dialectical spiritualism)

To understand the spiritual world and come to know the way to return there, it is necessary to address that personalities who knows this world not from second hand, but is a direct representative of the spiritual world. Srila Prabhupada is the direct representative of the spiritual world and He gives us full transcendental knowledge through which each of us can become realized soul and return back home to God by His mercy. For this it is necessary to completely surrender to Srila Prabhupada, the personality from which we get the transcendental knowledge (*divya-jnana*). However the whole trouble is that we surrender to self-appointed gurus (conditioned souls), who are not representatives of the spiritual world and with all this, we want to understand the transcendental knowledge reading Srila Prabhupada books without surrendering to Him. This is impossible!

Srila Prabhupada says: "Understanding the Vedānta-sūtra by academic knowledge never enables one to understand the value of the transcendental vibration. People who are entangled in academic knowledge are conditioned souls who are confused about the facts of "**I**", "**mine**" and "**my**" understanding."

("Teaching of Lord Caytanya ch.18)

In order to receive and understand the transcendental knowledge it is necessary to address the **bona fide** spiritual master Srila Prabhupada becoming His disciple and the lowest servant, surrender and humbly inquire Him, forgetting about the false pride, and consider oneself to be the last fool before Him. Only in such a humble mind set it becomes possible to understand and realize the knowledge given through the books of Srila Prabhupada, which are not different from Him.

However, we try to understand the transcendental knowledge just reading Srila Prabhupada's books and not surrendering to Him but using our imperfect mind and academic formation. Herewith giving it false interpretation, this only baffles us and disturbs in understanding the true importance of the transcendental vibration. In other words, person who doesn't want to surrender to the acharya, receiving the transcendental knowledge from Srila Prabhupada's books, lets it flow through his false ego, bringing into this knowledge his own mental speculations, which tangle him even more. Since we are imperfect, our interpretations are imperfect as well. At the best, knowledge received in such a way, will be for us simply an information, food for mind.

Due to the good memory some people can go on speaking for hours on these transcendental topics, quoting the shlokas from Bhagavad-gita and Srimad-Bhagavatam, become the good storyteller and thereby become known as a great "pandit" (the scientist), but in the end this will not bring any good neither to him nor to the ones who listen. Shrimad-Bhagavatam should be heard from the mouth of pure devotee of Lord Krishna. Lectures of Srila Prabhupada recorded on video and audio cassettes are not different from Him and we can use them, as well as His books.

Vibration which comes out of the mouth of pure devotee Srila Prabhupada - the direct representative of Krishna, continues to live regardless the fact that its source is not accessible for us. One who doesn't want to surrender to acharya – the bona fide spiritual master, won't accept it. Thus the higher the academic formation the bigger the false ego is, and this ego tells: You are so great, you have so much of information on transcendental subjects, you can already become a guru and accept disciples. Thereby false ego totally misleads him in understanding the true meaning of one's own "**I**".

Srila Prabhupada: Superior ego says: "I am Brahman. I am the eternal servant of Krishna". If we understand the self in this way, false ego automatically vanishes. Our senses are gross, but they are controlled by the mind. The mind is part of the subtle body, and the mind in turn is controlled by the intelligence. The intelligence is controlled by the ego, and if this ego is false, the entire structure is false. False ego thinks: "I am this body". This is false identification. When the ego is thus deluded, everything subordinate to it is also illusioned because everything else is standing on a false platform. Therefore the Vedas advise us to come to the platform of knowledge, and thi sis called *brahma-jnana."*

(Dialectical spiritualism)

The one who has received an initiation from the **bona fide** spiritual master and repeats *Maha-mantra*: Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare / Hare Rama, Hare Rama, Rama Rama, Hare Hare, is gradually freed from the concept of "**I**" and "**my**" and develops attachment to the transcendental loving service of the Lord.

Srila Prabhupada says: "One who surrenders to bona fide spiritual master, gradually comes out of the power of May (illusions)".

(Dialectical spiritualism)

Sri Caytanya Mahaprabhu says: (S.B. 10.14.3)

sthane sthitah sruti-gatam tanu-van-manobhir
ye prayaso 'jita jito 'py asi tais tri-lokyam

"Regardless what kind of guna man is influenced by – *rajas*, *tamas* or *satva*, hearing Srimad-Bhagavatam everyday retelled by the **self-realized** person, one can break free from the material bondage"

In this verse Lord Caytanya Mahaprabhu recommends us to hear Srimad-Bhagavatam from the mouth of pure devotee. Srila Prabhupada is that very personality, **self-realized** soul, who retells us the Srimad-Bhagavatam in His books. One who takes these books in hands, gets the possibility to communicate with Srila Prabhupada and HEAR from His mouth Srimad-Bhagavatam.

"**The influence of a pure devotee is such that if someone comes to associate with him with a little faith, one gets the chance of hearing about the Lord from authoritative scriptures like Bhagavad-gītā and Śrīmad-Bhāgavatam....This is the first stage of association with pure devotee."**

("Nectar to Devotion" ch. 19)

It has been almost 30 years since ISKCON “gurus” rejected the last order of Srila Prabhupada (from July 9 1977) and act on their own whimsy, initiating devotees with Hare Krishna *Maha-mantra* and *Gayatri mantra* under their personal name, thereby predoom their own followers to run the gantlet of the births in the material world.

"...If everyone just initiates then there will be contradictory result. As long as it goes on, there will be only failure".

(Srila Prabhupada Phalgun Krishnan Pancami, verse 23)

As it was already spoken above, *diksha-guru* must be the *Maha-bhagavata* and get the special authorities from his spiritual master (S.B., 4.8.54, commentary).

The one, who does not obey the orders of one’s guru, cannot become a guru himself.
Srila Prabhupada says: " If you stop obeying the guru, your practice stops"

(Lecture of Srila Prabhupada on Srimad Bhagavatam 10 aug 1974)

Being in slavery of one’s false ego, person cannot give instructions to others, not to mention the *Diksha*. Initiation is not simply a mechanical procedure. Person who is giving *Diksha* should be a realized personality, *sidha-purusha* of the mantra which he is giving, otherwise these mantras will bring us no result. Practice shows that presently devotees are coming to this understanding and accept Srila Prabhupada as **bona fide** *diksha-guru*.

Srila Prabhupada says: "One’s first birth is by his father and mother, and the next birth is by the spiritual master and Vedic knowledge. When one takes his second birth, he comes to understand that he is not the material body. That is spiritual education. That birth of knowledge, or birth into knowledge is called *dvijah.*

(Dialectical spiritualism)

Reaching the level of *brahma-bhuta* devotee is freed from all material desires and regrets, thereby he becomes joyful and feels satisfaction in himself, he becomes able to look at all living beings with one and same spiritual understanding. Self-realized soul completely realizes the Supreme Personality of Godhead Krishna and his relations with Him (*svarupa*). Such a personality is free from false ego (illusions) and acts only to satisfy the Lord, according to his spiritual nature - an eternal servant of the Lord Krishna. To reach this transcendental level is only possible through the mercy of the **bona fide** spiritual master — Srila Prabhupada, through serving Him with love.

Srila Prabhupada says: "One who is advanced in bhakti is no longer interested in material enjoyment. Unless we come to detest material things, it is to be understood that we are not making progress. When a hungry man eats, he feels satisfied, and his body gains strength. Similarly when we advance in Krishna consciousness, we feel spiritually strong and lose our taste for material enjoyment."

(Dialectical spiritualism)

"In the present age, the Supreme Personality of Godhead has appeared as Śrī Caitanya Mahāprabhu to inaugurate the Hare Kṛṣṇa movement. At the present time, in *Kali-yuga,* people are extremely sinful and bad (*manda*). They have no idea of spiritual life and are misusing the benefits of the human form to live like cats and dogs. Under these circumstances Śrī Caitanya Mahāprabhu has inaugurated the Hare Kṛṣṇa movement, which is not different from Kṛṣṇa, the Supreme Personality of Godhead. If one associates with this movement, he directly associates with the Supreme Personality of Godhead. People should take advantage of the chanting of the Hare Kṛṣṇa mantra and thus gain relief from all the problems created in this age of *Kali.*”

(S.B. 9.24.56.commentary)

Srila Prabhupada says: "The main purpose of Lord Caytania Mahaprabhu’s appearance in this world was to show people how they can connect oneself to Supreme Personality of Godhead with loving relations. Therefore Krishna consciousness movement is a great boon for human society, as it presents lucky possibility to abandon this material world by simply repeating *mantra* Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare, / Hare Rama, Hare Rama, Rama Rama, Hare Hare."

(Dialectical spiritualism)

This *Maha mantra* is given to us by His Divine Grace Srila Prabhupada - the **bona fide** spiritual master, direct representative of Krishna. And only by His mercy we can restore our relations with Krishna. It is very important to understand!

Srila Prabhupada says: "Similarly, we can offer many services with our bodily activities. But all such activities must be in relationship with Kṛṣṇa. This relationship is established by connecting oneself with the **bona fide** spiritual master, who is the **direct representative of Kṛṣṇa** in disciplic succession. Therefore, the execution of Kṛṣṇa conscious activities with the body should be directed by the spiritual master and then performed with faith. The connection with the spiritual master is called initiation. From the date of initiation by the spiritual master, the connection between Kṛṣṇa and a person cultivating Kṛṣṇa consciousness is established. Without initiation by a **bona fide** spiritual master, the actual connection with Kṛṣṇa consciousness is never performed."

("Nectar to devotion" intriduction)

As we already know, initiation – means to initiate the disciple with the transcendental knowledge (*divya-jnana*), which we get from Srila Prabhupada through His books, which present Him.

In the Nectar of devotion it is also said: "Because Krishna is Supreme Personality of Godhead, it is very difficult to approach Him. But devotees address His compassionate nature, which is personified by Radharani and always pray to Her for Krishna's compassion".

This once again confirms all that was already described above. Only by mercy of Radharani person can approach Krishne. Radha and Krishna are not different from each other. Srila Prabhupada is and embodiment of Srimati Radharani and therefore is not different from Her and thus not different from Krishna. This kind of incarnations like Srila Prabhupada comes to material world once in thousand *kali-yugas*.

Since Srila Prabhupada is an embodiment of Srimati Radharani He is even more compassionate and merciful, than Lord Caytanya Himself. Without expecting anything back Sri Caytanya Mahaprabhu kindly distributed *Krishna-prema* — love to God to everyone (in the form of chanting the holy name of Lord), but it wasn't easy for everyone to approach Him. Being a sanyasi He was quite strict to His devotees, we can see it from the event with Haridas.

As an incarnation of Radharani Srila Prabhupada shows the highest humility and compassion to all conditioned souls. Just like a magnet He attracts to Himself the most fallen and like philosophical stone transforms them into devotees of Lord Krishna. By the unconditional mercy of Srila Prabhupada, each person can easily approach Him and communicate with Him, it is enough to just sincerely take His book in hands. Just like loving father takes care of all his children, making no difference, so does Prabhupada with all his love takes care of all souls that have sincerely devoted to Him and always dwells in their hearts with the ray of the knowledge illuminating way home, back to God.

It is a great happiness to be born in this kali-yuga in the human life form and meet in one's life the greatest personality - His Divine Grace Srila Prabhupada. By sincerely surrendering to Him as a **bona fide** spiritual master, person get one hundred percent warranty for coming back to God. Like Krishna is obliged with the love of one's devoted to Him, rather than service as such, so Srila Prabhupada most of all values sincerity of the souls who have surrendered to Him and this makes Him obliged. Just like Krishna can be tied with the ropes of love, in the same way Srila Prabhupada can be tied forever with us, if we sincerely give ourselves to Him. Radhika – Prabhupada is a boundless ocean of mercy and compassion to all fallen conditioned souls.

Srila Prabhupada is our eternal Guru. Out of compassion and enormous love He appeared to this world specially to pick us up. Therefore we should not waist our precious time in vain. In this age of Kali we are so short of time, life is so penny-ante, any moment it can come to an end. Our senses are like mad horses and mind like a wandering madman in darkness. We should surrender and give oneself to His Divine Grace Srila Prabhupada right with the word. Thus we shall deliver enormous pleasure to our beloved eternal Gurudev. And with no doubt we shall very soon find the inner happiness and unflinching confidence that at the end the life we shall return to Lord Krishna.

Srila Prabhupada is accused in INATTENTIVENESS

Reports from Bangalore boardroom meetings of His Holiness Jayapataka Swami, local GBC, with the Bangalore temple devotees –

Part 1

We took this time to transcribe all the lengthy discussions we had with Maharaj. We are only presenting the highlights of the talk. Interested readers please send your responses for the entire transcription material, send your responses to goloka@vsnl.com

1. Is It Offensive to Discuss ISKCON's Guru Issue?

It is sometimes argued that a devotee in ISKCON is turning offensive when he discusses a view that opposes the currently held GBC views on the subject of the constitutional status of an ISKCON guru. This opinion is more intensely extended by its supporters to situations when a devotee challenges or refutes viewpoints held by the person who has formally initiated him and as a result, is conventionally understood to be his guru. And hence, right at the outset, we find it extremely relevant to point out that such an opinion holds no water for the following clear reasons:

a. The very subject of the constitutional status of the ISKCON guru is under great discussion, (at least since two decades now) with a wide cross-section of devotees contributing their views, including the members of the GBC. Though the efforts of the ISKCON's topmost body the GBC (consisting of highly qualified & capable individuals) to present a "final siddhanta" on the above issue have since the early 80's been steadily consistent and appreciable (resulting in a fair number of papers), the fact remains undisputed that even today no GBC understanding exists on this matter which can be honored with the adjectives such as "final" or "conclusive". Adding to the point made above, it may be worthwhile to note that even amongst the individual members of the GBC differences of opinion prominently exist on various details of the above subject, with certain GBC members even fully subscribing to the view (considered by other GBC members as directly opposing theirs) that Srila Prabhupada's July 9th directive to conduct initiations using the ritvik system was his permanent directive to do the same.

b. Devotees who join ISKCON seeking sincere spiritual guidance (many of them after rejecting bright material careers), with genuine concern for the expanding the movement of their beloved Master Srila Prabhupada, whose words and activities have created revolutions in their living and thinking possess an undisputed prerogative to bring up and discuss matters they feel very relevant to establishing the well-being of an otherwise "fast drowning" ISKCON of today. Having stated the above, we honourably appeal to all interested parties to judge the actions of a devotee who indulges in raising questions, organizing discussions, proposing solutions or seeking alternatives in the subject matter of Gurus and Initiations in ISKCON, with radical fair-mindedness. At this juncture, the words of His Divine Grace Srila Prabhupada will throw further light on the point we are trying to make:

"Everything will become clear if you kindly read this chapter with attention. For example, we see that two lawyers in the courtroom may fight vigorously about a law point, but upon returning to the law library, they talk and embrace like friends. So you should always remember that we have no ill feelings towards Vallabha Bhattacarya. We have full respect for him, so there is no harm if these facts are discussed in the society of devotees. Devotees always humbly offer respect to everyone, but when there is a discussion on a point of sastra, they do not observe the usual etiquette, satyam bruyat priyam bruyat. They speak only the satyam, although it may not necessarily be priyam."

And therefore, conscious as we remain of the possibility that our words may not necessarily be priyam and that our behaviour may be interpreted as a breach of etiquette, we nevertheless proceed, having taken shelter of the above advice given by Srila Prabhupada, with undying determination to humbly present what we have come to understand as the best and most practical solution for this most crucial problem confronting ISKCON today - simply restore the system for future initiations in ISKCON that Srila Prabhupada himself established before his departure.

2. A GBC should at least know the ABC's.

The December '98 visit of His Holiness Jayapataka Swami, local GBC, saw three intense meetings with the Bangalore temple devotees, on the ongoing issue of gurus and initiations in ISKCON. During these meetings, the temple devotees presented their views on the matter (most of which conforming to what is commonly known as "ritvik-vada"), which they had formed after several months of study and research on the subject. Taking extreme care to avoid offences to any individual or group, devotees placed before His Holiness their conclusions supported by clear logic & reasoning. The devotees ultimately requested His Holiness to revert back to his original role of a ritvik, assigned to him by His Divine Grace Srila Prabhupada and promised him full support and co-operation in executing it efficiently in Bangalore. Quite unexpectedly however, an additional flavour was introduced in the mood of the discussions as His Holiness issued certain statements - statements which in themselves could trigger additional controversies and could aptly be termed "highly debatable". Presented below are these very statements that His Holiness made, in attempts to defend his views, which we strongly oppose. Pretty soon, it became clear to the devotees present (as we can see at the end of this essay) that it would be impossible to make much ground in these discussions primarily because the person with whom they were discussing, though the GBC of the area, was not himself very clear in his own understanding on the subject. It may again be emphasized that our attempt to set things right in ISKCON may not be misconstrued as expressions of any personal grudge against anyone in general or His Holiness Jayapataka Swami in particular. Our obeisance's to His Divine Grace Srila Prabhupada and all the Vaishnavas.

ON THE PHRASE "MY INITIATED DISCIPLE" IN SRILA PRABHUPADA'S FINAL WILL.

2A. Please examine the following extract from the recordings of the 2nd day of the meetings. The question under discussion was about the use of the words "my initiated disciple" in Srila Prabhupada's Will, which Jayapataka Maharaja explained actually was a result of the "spaced-out" condition of the disciples who compiled the will.

Jayapataka Swami:

The Will is not even personally compiled by Srila Prabhupada. Actually, it was compiled by Giriraj. There's a discussion which was recorded on 2nd June 1977. Giriraj says 'so we drafted a Will including the Trust with the properties of India and some of the other'..... it continues... Why the devotees added the words 'my initiated disciple' in a final text is an interesting little story. On May 27th the devotees read the first draft to Srila Prabhupada. For Vrindavan, the draft proposed 3 trustees including Viswambar Dayal, better known as Bharatji a friend of ISKCON who helped in Vrindavan. The following discussion ensued (reads out from a Srila Prabhupada conversation extract from the folio):

Devotee: 'Prabhupada, Viswambar is not a regular disciple.

Jayapataka: shouldn't be included.

Prabhupada: then he has to accept Sanyas from me.

Jayapataka: Trustee must be initiated disciple.

Prabhupada: Oh yes.

You see in that discussion, I said that the trustee should be an initiated disciple. I didn't say Prabhupada disciple or any disciple. I just said 'initiated'. Prabhupada said yes. This is actually what was agreed by Prabhupada... So why didn't they use more appropriate words? We asked Giriraj Maharaj and he said we won't use far thinking like that. In retrospect it's very naïve. At that time because there were only Prabhupada's disciples, (we) didn't think about it. That's his mistake. So Giriraj says we were all spaced out. We were all like that. So to claim a "space out" is indication does not really hold out.

Comments: Pray, what are we to make out of this completely innovative explanation of Jayapataka Maharaja in the matter of usage of words in Srila Prabhupada's will?

Should we take it that since the compilers of the Final Will were actually "spaced-out", the entire Will may also not be taken seriously?

Or, since Srila Prabhupada was apparently assisted by "spaced-out" disciples even when he was sometimes doing very critical things like drafting the Will, we should henceforward become very wary of what we read in Srila Prabhupada's books and other documents which were also produced with the assistance of other disciples of His Divine Grace?

Or, should we directly infer that the very same disciples (such as Giriraja Swami, Jayapataka Swami etc.) who "spaced-out" in a critical service such as drafting their spiritual master's Final Will in his very presence, have shortly after his departure confidently assumed the role of the next acarya also as a result of being "spaced-out"?

Or, should it be taken as a claim by maharaja that although such "spaced-out" disciples surrounded Srila Prabhupada, he let things happen the way they were happening, being incapable of judging the consequences?

2B. Though His Holiness created a lot of room for such doubts by inappropriate usage of words, devotees nonetheless sought polite clarification from him:

Rajiva Locana Dasa: Yes. But maharaj, they knew that Will is meant for the future. In spite of that they should have been careful. We see at another point Prabhupada changes one of the items of the Will. In the second line he does that. That means he was very much aware of what they were writing. When you know that pensions were given to his parents or wife, he says in the first one, that in the first Will "I have written its not very clear". Then he gets it written once again. That means that Prabhupada was definitely aware. It's (the will is) not "just authorized" by Prabhupada. It's a confirmation.

Bhakta Mitesh: He must have read the Will many times.

Jayapataka Swami: I just read it out to him once and he said "okay" and signed it. You know he was...

Rajiva Locana Dasa: But even if he's heard it once, and has accepted it, he's an acharya, and he must be hearing it properly otherwise how would he remember to change something later on? So his intelligence was so sharp as an acharya, as a Mahabagavatha (unclear)...we are under mining Prabhupada. It is a well documented and acknowledged fact that Srila Prabhupada was extremely meticulous and scrutinisingly perfect in all his devotional activities and this fact is amply demonstrated in all his dealings all through the years. As anyone can clearly see from the above piece of the conversation, even if his disciples were actually "spaced-out" as stated by His Holiness, Srila Prabhupada would never make the mistake of approving something he was not sure of, especially an item as critical as his Final Will and for this simple reason alone, the words "my initiated disciple" may please be taken AS THEY ARE.

2C. Next, Maharaja strongly suggested, using the example of a witness in a courtroom, that since he was personally present while the Will was drafted, his interpretation of the Will's words may be accepted by us, instead of taking Srila Prabhupada's words directly.

Vedanta Chaitanya Dasa: Maharaj, do you mean to say that everything Prabhupada said or spoke about is to be understood only through the people who were around him? It amounts to saying that we have to first understand the mood of the devotees who "understood" Prabhupada rather than Prabhupada himself and his speaking so directly present in his books. Speaking so nicely in his instructions. It looks like...

Jayapataka Swami: You have to take both the things together. If you don't take both the things together, then just the books, you won't get the same idea as all the impression as the people who were with him. There are so many quotations where Prabhupada said that why do we have university. We don't only read the books. We also need a teacher. This is why the system of Guru parampara is there because you need a teacher. To learn clearly the science, get the order and go on. Whether you are Siksha Guru or Diksha Guru. But that parampara system should be there. And that system, that is what why we accept Giriraj Maharaj's point or why we accept the point of the people who were there because that's the system. Even in a court of law who is the eye witness, you should accept what they say.

Kunjavihari Dasa: I would like to make 4 points. First thing - you were saying why we are complicating 'my initiated disciples'. There is nothing complicated. Directly we understand my initiated disciples' as Prabhupada's disciples. There is no complication as far as the understanding is concerned. The second one is - we can either ask Giriraj Maharaj or take your version of what you have understood. But Prabhupada never says in his Will that an arbitrator is required to understand Prabhupada. He never mentions that "you go to such and such maharaj or such and such sanyasi to understand my Will. Otherwise you will not be able to understand." The third one is - you were saying we were not agreeing to that May 28th conversation - pertaining to that. But, we are agreeing to that. In his presence you cannot become Diksha Guru. But that does not mean that as soon as he leaves the planet - in his physical absence, you can become a Diksha Guru. Nowhere Prabhupada says that.

Jayapataka Swami: Nowhere he said that. No where he said that in the absence of a guru, the disciple has the right to initiate.

Chanchalapati Dasa: In the statement of formality, the etiquette, which he mentioned, Acharyapad, does not imply after the disappearance of the guru, the disciple can automatically become a guru.

Jayapataka Swami: He needs an order.

Our dearest Jayapataka maharaja, is this an attempt to introduce a new idea in this movement that we cannot understand Srila Prabhupada's books, without approaching you or anyone else? Where from has this concoction taken birth? To the best of our knowledge, Srila Prabhupada never declared this anywhere.

A How do you account for the fact that thousands of devotees (including probably your good self) have received / are receiving incomparable spiritual inspiration from the books given by Srila Prabhupada

B In what other way, do you interpret Srila Prabhupada's own statement issued to a press reporter (who had inquired about the future of the movement after Srila Prabhupada's departure) "I will never die... I shall live from my books and you will utilize." than in the direct sense in which it exists. Pray, enlighten the whole world and us with your realizations.

C Should we understand that ever since Srila Prabhupada terminated his physically manifest pastimes amongst us, we can assume "he's dead and gone" and start preaching deviant philosophies, completely against well-established ISKCON siddhanta?

2D. Maharaja next went on to defend his explanation that Srila Prabhupada never noticed "My initiated disciple" by saying that a pure devotee may not really be free from defects.

Devotee: A pure devotee is run by Krishna. His senses are directed by Krishna

Jayapataka Swami: You are trying to make that pure devotee is Krishna?

Devotee: We are not saying that. He is directed by Krishna. Is free from all defects. Yes.

Jayapataka Swami: How does it say that free from all defects?

Devotee: Pure devotees are free...

Jayapataka Swami: What it means is that everything he is doing for the pleasure of Krishna. There is also a quote when we see...that sometimes guru is falling asleep or when he is giving a class he misses a Sanskrit verse or something. Or we hear a Guru is free from all defects...you don't understand. That's not what it means. It's not that he is free from all defects. The point is that everything the he's doing is for the service of Krishna. That is what it means pure devotee. Everything he's doing is for Krishna.

Devotee: Prabhupada was a mahabhagavatha. We all know that he was empowered by the Lord only for this mission and such a type of devotee - his words are dictated by the Lord.

Devotee: In Bhagavad Gita, 1st Chapter where the word Hrishikesha is used, in connection with that Prabhupada very clearly mentions that for a pure devotee, the Lord directly controls and directs the senses. Very clearly he mentions that. For a non-devotee according to their surrender He might direct them. Just like He's giving that example - just like Arjuna was directly...his senses were directly controlled by the Lord. So he may have made mistakes, but that was also according to the instructions of the Lord. Here is an example of how sometimes, one is dragged into making irrelevant statements, sometimes offensive to one's own guru, just to defend one's own position or views. Although being in a senior and very responsible position as a GBC member, His Holiness is here trying to establish that one is wrong if one thinks that Srila Prabhupada (though he does not dispute the understanding that Srila Prabhupada was a pure devotee, mahabhagavatha etc.) was free from defects because he could make mistakes such as falling asleep in a class (has anyone seen this anytime, we only know that Srila Prabhupada was always very alert?) or missing Sanskrit verses. And this is the explanation His Holiness has, just to prove his point that Srila Prabhupada did not notice the "my" in the phrase "my initiated disciple" in his Final Will. Maharaja, have you come to accept at least now (after hearing the most appropriate reasons provided by the devotees assembled), the fact that a pure devotee such as Srila Prabhupada is indeed free from all defects? Please do not hesitate to take our help - we remain faithfully at your service.

2E. And Next, Maharaja Contradicts Himself !!!

After maharaja had exhausted several possible explanations of the "my initiated disciple" phrase to justify his position as a regular diksha guru, he made yet another try, this time however, directly contradicting what he had himself stated some time earlier in the same meeting. Please read on:

Chanchalapati Dasa: ... and all Prabhupada's disciples go away, then anyone can take over the property. (Here Chanchalapati Dasa is trying to question as to what would happen to the trusteeship of the movement's properties after all the "Prabhupada disciples" pass away.)

Jayapataka Swami: "My initiated disciples" you could also interpret to mean that by "siksha disciple who is initiated by me".

Devotees: ...(uproar) (unclear) (devotees disapprove maharaja's sudden speculation).

Jayapataka Swami: By your association I'm getting crazy.

Dear maharaja, long before you realized that you were going crazy did you ever consider the possibility that we the devotees of ISKCON Bangalore, were also being driven crazy by your fast changing interpretations on the same matter?

a. How is it that just a few minutes earlier in the meeting you had very confidently explained that the word "my" was never meant to be a part of the currently existing "my initiated disciple" and all of a sudden, out of the blue, you decided that "my" is very much part of the same phrase, and it actually refers to Srila Prabhupada's siksha disciples? Please be merciful & share with us the secret behind this realization that you just had. Maybe, Maharaja, You should first decide whether the word "my" is an inadvertent, accidental inclusion or is it actually refer to a siksha disciple?

b. Or, maharaja, do you actually feel that our guru maharaja's Final Will is a document on which you can freely exercise your speculations and draw interpretations to suit your whims according to time, place and circumstance and mislead other innocent devotees? Why not simply accept it As It Is? What is the real difficulty?

c. Or, maharaja, don't you really appreciate how it is imperative to find a long awaited fool-proof solution to ISKCON's much battered Guru & Initiation system, certainly due to which millions of dollars, thousands of devotees, all good name and position has been snatched away from this wonderful movement given to us by Srila Prabhupada? Oh! our good friend Jayapataka Maharaja, do you possess any perception of how valuable our time in this human form of life is, certainly not meant to be wasted in pointless & frivolous discussions in boardrooms at the cost of our devotional service to Sri Sri Radha and Krishnachandra? We certainly do. Please do let us know if you opine to differ. Thank you very much. In conclusion of this part of our analysis, let us all together take shelter of - that one wonderful personality who instructed us in practical matters of spiritual science even up to his last breath, in this episode of his manifest pastimes and is still instructing us through his glorious instructions - His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. And as we sign out, let's turn back the clock and take a quick peep at a touching scene that took place a fair while ago.

Venue: Srila Prabhupada's house, Sri Krishna Balarama Mandir, Vrindavana
Date: 3rd November 1977 (11 days before Srila Prabhupada departed)
Krsna dasa Babaji: It is wonderful that he is speaking so nicely, with full sense.
Bhakti-caru: He's saying that it's wonderful that you are in full consciousness.
Srila Prabhupada: He doesn't expect this consciousness in this condition. Therefore he is astonished. Actually, physically--finished, everything. So where from the voice coming and where from intelligence coming? That he is astonished
SRILA PRABHUPADA KI JAYA!

Samadhis of sinful souls on the holy land

The word "Samadhi" means full concentration of the mind on the Supreme Personality of Godhead. Samadhi is such a level of consciousness, when devotee constantly dwells on Krishna with his mind by means of meditation. Here can be brought an example of a perfect Samadhi of our acharya – His Divine Grace Bhaktivedanta Svami Prabhupada. Every second, twenty four hours a day he was absorbed in thoughts about Lord Krishna, Chaitanja Mahaprabhu, His mission and his spiritual master, how to distribute Krishna consciousness in whole world. This is what perfect Samadhi is.

There is another meaning of the word *Samadhi* as well – when the bodies of great devotees of Lord Krishna are consigned to the earth and there simple or ornamented stone structures are established on the top, they are called *Samadhi-mandirs* or simply *Samadhi.* Mostly *samadhis* are of three types: with the whole body inside – simple (standard), *pushpa* (flowery) and *smriti (*memorial).

When the death comes, vaishnava who has attained the perfection, enters the state of meditation on the Supreme Personality of Godhead – *Samadhi.* Having dived into *Samadhi*, completely disattaching oneself from the material body by means of the higher consciousness of one's true "I", he leaves this body. Therefore perfect devotee do not die in the common meaning of this word – he "enters the *Samadhi*".

Srila Prabhupada was constantly residing in the state of *Samadhi*, active and physical absorbance into loving service to Krishna. And when the time came to die, He taught all of us an instructive lesson, how do perfect vaishnava leave his body. Srila Prabhupada left his body twice. Thus he let us understand that he doesn't leave this world under duress, as all conditioned souls do, but according to Lords plan. When first time Srila Prabhupada left the body, those devotees who were near Him that moment, were much distressed, cried and were pleading Him to stay and not to leave them. Srila Prabhupada heard their prays, returned again into His body and said: "Well, you here cry and pray to Me to stay with you, but there behind the wall, they don't want me to stay and pray that I should leave sooner."

"He reasons ill who tells that Vaisnavas die When thou are living still in sound!"

(Bhaktivinoda Thakura)

Few days later on 14 November 1977 staying in holy dhama Vrindavana His Divine Grace Srila Prabhupada left this planet.

"If I depart there is no cause for lamentation. I will always be with you through my books and orders. I will always remain with you in that way."

("Back to God" 13:1-2 dec. 1977)

The transcendental body of His Divine Grace Sri-Srimad A.C. Bhaktivedanta Svami Prabhupada, acharya-founder of International Society of Krishna Consciousness "ISKCON" repose in Vrindavana, in a magnificent hand carved *Samadhi* of pure white marble near Krishna-Balaram temple. And Srila Prabhupada's *pushpa-samadhi* is located in Sri-dhama Mayapura. It is a very big and beautiful *Samadhi* topped with huge white marble cupola and decorated with gigantic radiant sculptures. In its splendor Srila Prabhupadas *Samadhi* beautifies Ganges bank. This *Samadhi* can be seen from many kilometers around.

Commonly in India, bodies of common people are incinerated, but bodies of great saints are not, they are placed into *samadhis*, since body of such a *vaishnava* – is *chin moja* (spiritual).

Samadhis along with the Krishna temples have great importance in spiritual life of devotees. They come to temple to get a darshan and enjoy the indescribable beauty of the Lord. Devotees fall in dandavat before deities, they dance and sing holy names of the Lord, for His pleasure. Thus they render a direct service to God, which promotes purification and quick spiritual growth. And when devotees come to the *samadhis* of great devotees they also get a darshan of this *vaishnava*. Bowing low to him devotees render service onto him offering fire, water, flowers and glorify chanting his names. Thereby they receive the mercy and blessings of this *vaishnava* for the spiritual progress.

Our ISKCON pseudo gurus are not great saints, however their deceived followers guided by GBC are also setting up *samadhis* for these sinful bodies. In Sri-dhama Mayapura near the Srila Prabhupada *Samadhi* GBC leaders have prepared a big piece of land for the *samadhis* of those self-appointed gurus, who would be dying. When Bhakta-das was staying in Sri-dhama Mayapura, he happened to witness one unsavory seen.

Not long before Sridhara Maharaja left his body, surrounded by his disciples he was walking towards the already existing *samadhis*. He was badly ill and for this reason could hardly walk. His disciples were walking next to him and were carrying a chair for him, on which Maharaja sat from time to time. When they approached the place where *samadhis* are placed Sridhara Maharaja took a seat on a chair, one of his disciples asked him to point out the place for his grave site. Sridhara Maharaja pointed with a hand the place where his body was later buried with a *Samadhi* built on the top. This is how these pseudo *sadhus* want to perpetuate themselves in the eyes of their followers, just like people establish monuments on the grave yards of their relatives. These so called "sadhus", conditioned souls, are motivated by the desire of self-exaltation. Their sinful bodies are spreading unfavorable energy of contaminating character.

In contrary with this we shall bring one example of a true *sadhu* who is a representative of our chain of disciplic succession – that is Srila Gaurakisora das Babaji Maharaja, the Bhaktisidhanta Sarasvati Thakur's spiritual master. Before leaving his body he said: "When I leave this perishable body, tie it with ropes and drag it through all the streets of the holy Navadvipa Dhama, to purify it with the dust from the feet of the devotees of the Lord. This is the only way I can purify myself." As we know from above described this Great soul Srila Gaurakisora dasa Babaji Maharaja is *radha-prija-sakhi* beloved maid of Srimati Radharani. He pronounced these words out of deepest humbleness. This is such an exulted soul, that even Krishna-Chandra Himself is ready to carry him on His head. Hallows of such a person purify everything around with their energy.

In conclusion we want to say that there are already four *samadhis* built for these conditioned sinful souls pseudo ISKCON gurus.

1. Tamala Krishna Maharaja, *Samadhi* (standard) 2002; located in Sri-dhama Mayapura. Died in awful car accident in Calcutta city.
2. Gour Govinda Maharaja, *Samadhi* (standard) 1996; located in Bhubaneshvar (Orissa state). His *pushpa-samadhi* is located in Sri-dhama Mayapura. (died from cancer).
3. Sridhara Maharaja, *Samadhi* (standard) 2004; located in Sri-Dhama mayapura. (died from cancer).
4. Bhakti Tirtha Maharaja, *Samadhi* (standard) 2004; located in USA. His *pushpa-samadhi* is located in Sri-dhama Mayapura (died from cancer).

As we can see almost all these unauthorized gurus died from this horrible disease – cancer. As a general rule people die from such a disease as a result of their sinful karma.

Srila Prabhupada says: Devotee should not suffer from diseases like: AIDS, syphilis, cancer, tuberculosis.

Even though they were all chanting the holy names of God, still they were not able to free oneself and even worse, gained such a sinful karma. The question comes, why? Don't holy names of God release from all sins? In Bhagavad gita 18.66 Lord promises: *ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ* –"I shall deliver you from all sinful reactions. Do not fear." Having accepted the Lord Krishna's patronage one finds the most reliable protection. This kind of protection we can only get by the unconditioned mercy of either Supreme Lord Himself or His direct representative – bona fide Guru and no other way. As these gurus have gone against the instructions of the acharya, they are reaping the fruits of their past sinful karma and get reactions for the presently caused sins. To go against the instructions of the acharya is the greatest sin.

Srila Prabhupada says: "Spiritual master is obliged to take responsibility for the sins of his disciple and partly pay for his sins. Krishna being merciful to His servant neutralizes the effects of sinful actions."

Because unauthorized ISKCON gurus self-willingly occupied the positions of diksha-gurus, moved by the desires of power, glory, money and self worship, they pay a high price for it. Almost all of them are badly suffering from diseases for their sins and sins of their disciples. The mercy of the Lord do not cover such self-appointed gurus.

Relevant quotes from Srila Prabhupada's teachings

(From the book "THE FINAL ORDER")

Does the Guru have to be physically present ?

Physical presence is **immaterial**; presence of the transcendental sound received from the Spiritual Master should be the guidance of life. That will make our spiritual life successful. If you feel very strongly about my absence you may place my pictures on my sitting places and this will be source of inspiration for you.

(S.P. Letter to Brahmananda and other students, 19/1/67)

But always remember that I am always with you. As you are always thinking of me, I am always thinking of you also. Although *physically* we are not together, we are not separated spiritually. So we should be concerned ***only* with this spiritual connection**.

(S.P. Letter to Gaurasundara, 13/11/69)

So we should associate by the vibration, and **not by the physical presence.** That is **real** association.

(S.P. Lecture, 18/8/68, Montreal)

There are two conceptions of presence - the *physical* conception and the vibrational conception. The *physical* conception is temporary, whereas the vibrational conception is eternal [...] When we feel separation from Krsna or the Spirirual Master, we should just try to remember their words of instructions, and we will no longer feel that separation. Such association with Krsna and the Spiritual Master should be association by vibration **not physical presence**. That is real association.

(Elevation To Krsna Consciousness, chapter 4)

Although according to material vision His Divine Grace Srila Bhaktisiddhanta Sarasvati Thakura Prabhupada passed away from this material world on the last day of December 1936,1 still consider His Divine Grace to be always present with me by His *vani,* His words. There are two ways of association - by *vani* and by *vapu. vani* means words and *vapu* means physical presence. *Physical* presence is sometimes appreciable and sometimes not, but *vani* continues to exist eternally. Therefore, one must take advantage of the *vani***, not the physical presence**.

(C.c. Antya, concluding words)

Therefore we should take advantage of the *vani***, not the physical presence**.

(S.P. Letter to Suci Devi dasi, 4/11/75)

I shall remain your personal guidance, *physically* present, or **not physically***,* as I am getting personal guidance from my Guru Maharaja.

(S.P. Room conversation, 14/7/77, Vrindavan)

It is sometimes misunderstood that if one has to associate with persons engaged in devotional service, he will not be able to solve the economic problem. To answer this argument., it is described here that one has to associate with liberated persons **not directly, physically***,* but by understanding, through philosophy and logic, the problems of life.

(S.B. 3.31.48, purport)

I am always with you. Never mind if I am **physically absent**. (S.P. Letter to Jayananda, 16/9/67)

Paramananda: We're always feeling your presence very strongly, Srila Prabhupada, simply by your teachings and your instructions. We're always meditating on your instructions.

Srila Prabhupada: Thank you. That is the **real** presence. **Physical presence is not import**

(S.P. Room conversation, 6/10/77, Vrindavan)

You write that you have desire to avail of my association again, but why do you forget that you are always in association with me? When you are helping my missionary activities I am always thinking of you, and you are always thinking of me . That is real association. Just like I am always thinking of my Guru Maharaja every moment, although He is not *physically* present, and because I am trying to serve Him to my best capacity, I am sure He is helping me by His spiritual blessings. So there are two kinds of association: *physical* and preceptorial. **Physical association is not so important as preceptorial association.**

(S.P. Letter to Govinda dasi, 18/8/69)

As far as my blessing is concerned, it does **not require my physical presence**. If you are chanting Hare Krsna there, and following my instructions, reading the books, taking only Krsna prasadam etc., then there is no question of your not receiving the blessings of Lord Caitanya, whose mission I am humbly trying to push on.

(S.P. Letter to Bala Krsna, 30/6/74)

Anyone who has developed unflinching faith in the Lord and the Spiritual Master can understand the revealed scripture unfold before him'. So continue your present aptitude and you will be successful in your spiritual progress. I am sure that even if I am **not physically present** before you, still you will be able to execute **all spiritual duties** in the matter of Krsna Consciousness, if you follow the above principles.

(S.P. Letter to Subala, 29/9/67)

So although a *physical* body is not present, the vibration should be accepted as the presence of the Spiritual Master, vibration. What we have **heard** from the Spiritual Master, **that is living.**

(S.P. Lecture, 13/1/69, Los Angeles)

Devotee: ...so sometimes the Spiritual Master is far away. He may be in Los Angeles. Somebody is coming to Hamburg Temple. He thinks 'How will the Spiritual Master be pleased?'

Srila Prabhupada: Just follow his order, Spiritual Master is along with you by his words. Just like my Spiritual Master is **not physically present,** but I am associating with him by his words.

(S.P. Lecture, 18/8/71, London)

Just like I am working, so my Guru Maharaja is there, Bhaktisiddhanta Sarasvati**. Physically he may not be**, but in every action he is there.

(S.P. Room conversation, 27/5/77, Vrindavan)

So that is called *prakata, physically* present. And there is another phase, which is called *aprakata,* not physically present. But that does not mean Krsna is dead or God is dead. That does not mean, *prakata* or *aprakata,* **physically present or not present**, it doesn't matter.

(S.P. Lecture 11/12/73, Los Angeles)

So, spiritually, there is no question of separation, *even physically* we may be in far distant place.

(S.P. Letter to Syama dasi, 30/8/68)

I went to your country for spreading this information of Krsna Consciousness and you are helping me in my mission, although I am **not physically present** there but spiritually I am always with you.

(S.P. Letter to Nandarani, Krsna Devi and Subala, 3/10/67)

We are not separated actually. There are two - *vani* or *vapu* - So *vapu* is *physical* presence and vara is presence by the vibration, but they are all the same.

(S.P. Letter to Hansadutta, 22/6/70)

So in the absence of physical presentation of the spiritual master, the *vaniseva* is more important. My Spiritual Master Sarasvati Gosvami Thakura, may appear to be **physically not present**, but still because I try to serve His instruction, I never feel separated from Him.

(Letter to Karandhara, 22/8/70)

I also do not feel separation from my Guru Maharaja. When I am engaged in His service, His pictures give me sufficient strength. To serve master's word is more important than to serve *Him physically.*

(Letter to Syamasundara, 19/7/70)

Follow the instruction, not the body

So far as personal association with Guru is concerned, I was only with my Guru Maharaj four or five times, but I have never left His association, not even for a moment. Because I am following His instruction, I have never felt any separation. There are some of my Godbrothers here in India, who had constant personal association with Guru Maharaja, but who are neglecting His orders. This is just like the bug who is sitting on the lap of the king. He may be very puffed up by his position but all he can succeed in doing is biting the king. Personal association is not so important as association through service.

(S.P. Letter to Satyadhana, 20/2/72)

So spiritually, appearance and disappearance, there is no difference [...] spiritually there is no such difference, appearance or disappearance. So although this is the disappearance day of Om Visnupada Sri Srimad Bhaktisiddhanta Sarasvati Thakura, so there is nothing to be lamented, although we feel separation.

(S.P. Lecture, 13/12/73, Los Angeles)

So my Guru Maharaja will be very, very much pleased upon you [...] it is not that He is dead and gone. That is not spiritual understanding [...] He is seeing. I never feel that I am alone.

(S.P. Lecture, 2/3/75)

vani* is more important than *vapu. (S.P. Letter to TustaKrsna, 14/12/72)

Yes I am glad that your centre is doing so well and all the devotees are now appreciating the presence of their Spiritual Master by following his instructions, although he is no longer physically present. This is the right spirit.

(S.P. Letter to Karandhara, 13/9/70)

The spiritual master by **his words**, can penetrate into the heart of the suffering person and inject knowledge transcendental which **alone** can extinguish the fire of material existence.

(S.B. 1.7.22, purport)

There are two words, *vani* and *vapu. vani* means words, and *vapu* means the physical body, *vapu* will be finished. This material body it will be finished, that is the nature. But if we keep to the *vani,* to the words of the spiritual master, then we remain very fixed up...if you always keep intact, in link with the words and instructions of the higher instructions, then you are always fresh. This is spiritual understanding.

(S.P. Lecture, 2/3/75)

Never think that I am absent from you. Physical presence is not essential; presence by message (or hearing) is the real touch.

(S.P. Letter to students, 2/8/67)

Reception of spiritual knowledge is never checked by any material condition. (S.B. 7.7.1,purport)

The potency of transcendental sound is never minimised because the vibrator is apparently absent.

(S.B. 2.9.8, purport)

The disciple and Spiritual Master are never separated because the Spiritual Master always keeps company with the disciple as long as the disciple follows strictly the instructions of the Spiritual Master. This is called the association of *vani. Physical* presence is called *vapu.* As long as the Spiritual Master is *physically* present, the disciple should serve the *physical* body of the Spiritual Master, and when the Spiritual Master is no longer *physically* existing, the disciple should serve the instructions of the Spiritual Master.

(S.B. 4.28.47, purport)

If there is no chance to serve the Spiritual Master directly, a devotee should serve him by remembering his instructions. There is no difference between the Spiritual Master's instructions and the Spiritual Master himself. In his absence therefore, his words of direction should be pride of the disciple.

(C.c. Adi 1.35, purport)

He lives forever by his divine instructions, and the follower lives with him. (S.B. Preface)

He reasons ill who tells that *Vaisnavas* die, when thou art still living in sound. (Bhaktivinoda Thakura)

Yes, the ecstacy of separation of Spiritual Master is even greater ecstasy than meeting with him.

(S.P. Letter to Jadurani, 13/1/68)

Krsna and his representative is the same. Just like Krsna can be present simultaneously in million of places. Similarly, the Spiritual Master also can be present wherever the disciple wants. **A Spiritual Master is the principle, not the body.** Just like a television can be seen in thousands of place by the principle of relay monitoring.

(S.P. Letter to Malati, 28/5/68)

It.is better service to Krsna and Spiritual Master in a feeling of separation; sometimes there is a risk in the matter of direct service.

(S.P. Letter to Madhusudana, 30/12/67)

The Books are enough

Devotee: Srila Prabhupada **when you're not present with us**, how is it possible to receive instructions? For example in questions that may arise... **Srila Prabhupada:** Well the questions are answ...answers are there in my books.

(S.P. Morning walk, 13/5/73, Los Angeles)

So utilise whatever time you find to make a thorough study of **my books**. Then all your questions will be answered.

(S.P. Letter to Upendra, 7/1/76)

If it is possible to go to the temple, then take advantage of the temple. A temple is a place where by one is given the opportunity to render direct devotional service to the Supreme Lord Sri Krsna. In conjunction with this you should always read my books daily and all your questions will be answered and you will have a firm basis of Krsna Consciousness. In this way your life will be perfect.

(SP Letter to Hugo Salemon, 22/11/74)

Every one of you must regularly read our books at least twice, in the morning and evening, and **automatically all questions** will be answered.

(SP Letter to Ranadhir, 24/1/70)

In my books the philosophy of Krsna Consciousness is explained **fully** so if there is anything which you do not understand, then you simply have to read again and again. By reading daily **the knowledge will be *revealed* to you** and by this process your spiritual life will develop.

(SP Letter to Bahurupa, 22/11/74)

Srila Prabhupada: Even a moments association with a pure devotee - all success!
Revatinanda: Does that also apply to reading the words of a pure devotee?
Srila Prabhupada: Yes
Revatinanda: Even a little association with your books has the same effect?
Srila Prabhupada: Effect. Of course it requires both things. One must be very eager to take it.

(S.P. Room conversation, 13/12/70, Indore)

After 80 years, no one can be expected to live long. My life is almost ended. So you have to carry on, and **these books will do *everything***.

(S.P. Room conversation, 18/2/76)

Paramahamsa: My question is: a pure devotee, when he comments on Bhagavad-Gita, someone who never sees him physically, but he just comes in contact with the commentary, explanation, is this the same thing?

Srila Prabhupada: Yes. You can associate with Krsna by reading Bhagavad-Gita. And these saintly persons, they have given their explanations, comments. So where is the difficulty?

(S.P. Morning walk, 11/6/74, Paris)

There is **nothing new** to be said. **Whatever I had to say. I have *already* said in my books**. Now you must try to understand it and continue your endeavours. Whether I am present or not does not matter.

(S.P. Room conversation, 17/5/77, Vrindavan)

If I depart there is no cause for lamentation. I will always be with you through my books and orders. I will always remain with you in that way.

(BTG 13.1-2, December 1977)

Srila Prabhupada is our Eternal Guru

Reporter: What will happen to the Movement in the United States when you die?
Srila Prabhupada: I will never die!
Devotees: Jaya! Haribol! *(laughter)* **Srila Prabhupada:** I will live from my books and **you will utilise.**

(S.P. Interview, 17/5/75, Berkley)

Indian Lady: ...is that spiritual master still guiding after the death?
Srila Prabhupada: Yes, yes. Just like Krsna is guiding us, similarly spiritual master will guide.

(SP Lecture, 23/9/69)

The eternal bond between disciple and Spiritual Master begins from the first day he **hears**.

(S.P. Letter to Jadurani, 4/9/72)

The influence of a pure devotee is such that if someone comes to associate with him with a little faith, one gets the chance of **hearing** about the Lord **from authoritative scriptures** like Bhagavad-Gita and Srimad-Bhagavatam [...] This is the first stage of association with pure devotees.

(Nectar of Devotion, chapter 19)

These are not ordinary books. It is recorded chanting. **Anyone who reads, he is hearing**.

(S.P. Letter to Rupanuga, 19/10/74)

Regarding *parampara* system, there is nothing to wonder for big gaps [...] We have to pick up the **prominent *acaryas* and follow from him**.

(S.P. Letter to Dayananda, 12/4/68)

These great souls(members of the disciplic succession) were not mere luminaries like comets appearing in the firmament for a while and disappearing as soon as their mission is done. They are like so many suns shining all along to give light and heat to succeeding generations. Long time yet to roll on when they will be succeeded by others of sublime mind, beauty and calibre.

(Bhaktivinoda Thakura)

Narayana: So those disciples who don't have the opportunity to see you or speak with you..

Srila Prabhupada: That he was speaking, *vani* and *vapu.* **Even if you don't see his body, you take his words, *vani.***

Narayana: But how do they know they're pleasing you?

Srila Prabhupada: If you actually follow the words of Guru, that means he is pleased. And if you do not follow, how can he be pleased?

Sudama: Not only that, but your mercy is spread everywhere, and if we take advantage, you told us once, then we will feel the result.

Srila Prabhupada: Yes.

Jayadvaita: And if we have faith in what the Guru says, then automatically we'll do that.

Srila Prabhupada: Yes. My Guru Maharaja passed away in 1936, and I started this Movement in 1965, thirty years after. Then? I am getting the mercy of Guru. This is *vani.* **Even if Guru is not physically present, if you follow the *vani.* then you are getting help.**

Sudama: So there is no question of ever separation as long as the disciple follows the instructions of Guru.

Srila Prabhupada: No. *cakhu dano dilojei.* What is that, next one?

Sudama: *cakhu dano dilojei, janmejanme prabhu sei.*

Srila Prabhupada: *Janme janme prabhu sei.* So where there is separation**? Who has opened your eves, he is birth after birth your *prabhu.***

(S.P. Morning walk, 21/7/75, San Francico)

Madhudvisa: Is there any way for a Christian to, without the help of a Spiritual Master, to reach the spiritual sky through believing the words of Jesus Christ and trying to follow his teachings?

Srila Prabhupada: I don't follow.

Tamal Krsna Gosvami: Can a Christian in this age, without a Spiritual Master, but by reading the Bible, and following Jesus's words, reach the ...

Srila Prabhupada: When you read the Bible, you follow Spiritual Master. How can you say without. As soon as you read the Bible, that means you are following the instruction of Lord Jesus Christ, that means that you are following Spiritual Master. So where is the opportunity of being without Spiritual Master.

Madhudvisa: I was referring to a living Spiritual Master.

Srila Prabhupada: Spiritual Master is not question of... Spiritual Master is eternal. Spiritual Master is eternal...so your question is 'without Spiritual Master'. Without Spiritual Master you cannot be at any stage of your life. You may accept this Spiritual Master or that Spiritual Master. That is a different thing. But you have to accept. As you say that "by reading Bible**", when you read Bible that means you are following the Spiritual Master represented by some priest or some clergyman in the line of Lord Jesus Christ**.

(S.P. Morning walk, 2/10/68, Seattle)

You have asked if it is true that the spiritual master remains in the universe until all his disciples are transferred to the spiritual sky. The answer is yes, this is the rule.

(S.P. Letter to Jayapataka, 11/7/69)

Dear readers if you have any further questions on given subject please don't hesitate to contact us:

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